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Cambridge under Queen Anne

CAMBRIDGE UNDER QUEEN ANNE

ILLUSTRATED BY MEMOIR OF AMBROSE BONWICKE AND DIARIES OF FRANCIS BURMAN AND ZACHARIAS CONRAD VON UFFENBACH

EDITED WITH NOTES

BY

J. E. B. MAYOR, M.A.

LATE FELLOW OF ST JOHN'S COLLEGE, AND PROFESSOR OF LATIN IN THE UNIVERSITY OF CAMBRIDGE

WITH A PREFACE

BY

MONTAGUE RHODES JAMES, LITT.D

PROVOST OF KING'S COLLEGE, CAMBRIDGE

Cambridge

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PREFACE

The book which is here given to the world, begun many years ago, but still in an unfinished state, is one for which Cambridge antiquarians have often longed. Dr H. P. Stokes and the Rev. F. G. Walker—to whom the best thanks of all of us are due—have been responsible for the arrangement by which the printed sheets have been transferred to the Cambridge Antiquarian Society; and I have gladly complied with the suggestion of Mr Bowes that I should write a short prefatory note for the volume.

Originally the work was intended by Professor Mayor to be a collection of three tracts—the memoir of Ambrose Bonwicke, and the visits to Cambridge of F. Burman and Uffenbach—and it was to have borne the general title of *Cambridge under Queen Anne.* As time went on, however, Professor Mayor found himself unable to complete the notes to Uffenbach's narrative, and eventually published the Life of Bonwicke by itself in 1870. The first paragraph of his

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introduction thereto explains his intentions with regard to the remainder:—

"This volume is extracted from *Cambridge under Queen Anne*, which will also comprise visits to London, to Oxford, and particularly to Cambridge, by Francis Burman in 1702, and by Zacharias Conrad von Uffenbach in 1710. The complete work is printed mainly for such of my private friends as are interested in the history of the Universities, and in the advancement of learning and science."—*S. John's, 30 Sept. 1870.*

Of the portion which was then held back some few friends obtained copies through Professor Mayor's kindness, and these fortunate persons recognised at once to what a mine of information about the scholars of Cambridge—nay, of Europe—of two hundred years ago they had gained admittance. I do not know whether it continued to be Professor Mayor's intention to write the last part of his commentary on Uffenbach, or whether he had definitely laid it aside. At any rate it seems certain that he sent no copy to the press later than 1871. Mr. Palmer, the printer, has discovered part of another sheet that had been in type for some years and then taken down, and this is now reprinted, and forms pp. 517—530 of the present volume; but beyond that it is believed that no continuation is to be found among Professor Mayor's papers. What remained to be written was the com-

mentary on about 40 pages of Uffenbach; 37 had been treated, and the notes on these occupy about 120 pages, so that at least as much again might have been expected. A great deal of the space would probably have been occupied by collections about Whiston and Sike, who are both mentioned in the text.

The narratives of Burman and Uffenbach, around which Professor Mayor has heaped up the riches of his learning, have long been accessible in print. That of Burman is inconsiderable; Uffenbach's teems with interesting detail. He was an enthusiastic explorer of libraries and, in particular, of collections of manuscripts. I have had frequent occasion to compare the lists which he gives of manuscripts in our college libraries with the existing collections, and have had pleasure in finding that not more than half-a-dozen volumes which he saw have disappeared. Uffenbach is not always just in his account of the condition of the libraries he visited, as Dr. Venn has shewn in the case of Caius College; and his diary is full of girdings and sniffings at the people and things he sees. But though I suspect he was tiresome, I take him not to have been a disagreeable man on the whole. I may add that the manuscripts which he himself collected are now at Hamburg; it would be

interesting to know whether the leaf of a Latin Josephus (Dd. 1. 28 in the University Library) which the "beadle or library-keeper" gave him (*see* p. 157) is still among them.

The commentary, however, and particularly the biographical part of it, immensely outweighs the text both in bulk and importance. Burman furnishes Professor Mayor with material for interesting notes on University ceremonies (p. 325), on Henry James, President of Queens' (332), and on Thomas Smoult (334). Uffenbach of course gives him more scope. I may be forgiven for calling attention to some of the most important of the persons dealt with: Ferrari (p. 411), Fr. Redi (417), Bentley and Le Clerc (421, 26), W. Bedwell (438), Th. Gale (448), Jo. Davies (450), Richard Laughton (456), Covel (470), Augustine Lindsell (478), Meric Casaubon (482), Erpenius (484), and, lastly, Edmund Castell, the collections concerning whom occupy pp. 487—530. The industry which has brought together from the most diverse quarters the materials which throw light on the career of all these persons is astounding, or would be astounding if we did not already know what Professor Mayor was capable of achieving—how wide a net he cast into the sea of literature, and how little he was disposed to reject as useless whatever that net brought in.

This work well merits its place beside the other wonderful accumulations of learning which we owe to the same hand; and it sharpens our regret for the great gatherer of knowledge whom we have lost.

M. R. J.

September, 1911.

John Eyton Bickersteth Mayor.

Born 28th January, 1825.

Died 1st December, 1910.

CONTENTS

PAGE

PREFACE by Dr. MONTAGUE R. JAMES ... vii—xi

AMBROSE BONWICKE:

LIFE BY HIS FATHER, 1729 ... ... 1—112

NOTES ... ... 199—308

(Published separately in 1870.)

FRANCIS BURMAN:

DIARY OF VISIT TO CAMBRIDGE IN 1702 113—120

NOTES ON THE CAMBRIDGE VISIT ... 324—338

Cambridge Coaches, Audley End, Commencement, Creation of Doctors, J. Laughton, Kuster, John Mill, Thomas Smith, Henry James, Thomas Smoult, Oxenham, Chr. Greene, Jas. Talbot, &c.

LIFE AND EXTRACTS FROM THE DIARY OF VISIT TO LONDON ... ... 309—324

Lambeth, Gresham College, Newton, Dr. Thomas Smith, Abp. Tenison, Bentley, &c.

VISIT TO OXFORD ... ... 319—321

Dr. John Wallis, Halley, Burnet, Convocation, &c.

ZACHARIAS CONRAD VON UFFENBACH:

PAGE

DIARY OF VISIT TO CAMBRIDGE IN 1710 121—198
Trinity, Clare, St. John's, King's, Caius, University Library, Queens', Sidney, Trinity Hall, Emmanuel, Peterhouse, Pembroke, St. Catharine's, Christ's, Corpus Christi, Jesus, Bentley, Baker, Covel, Whiston, &c.

NOTES ON THE CAMBRIDGE VISIT ... 410—530
Nimtsch, Cambridge, Trinity Library, St. John's Library, Coffee Houses, Caius, Bentley, Beza, Public Library, Hickes, St. Mary's, Baker, R. Laughton, Covel, Castell, &c.

LIFE ... ... 341—347

TRAVELS IN ENGLAND ... ... 348—410
St. James's Park, Chelsea, Haymarket, Paternoster Row, Flamsteed, Buschmann, Nimtsch, Karger, Burg, St. Paul's, English Sundays, The Tower, Cock-fighting, Winstanley, Little Britain, Temple, Bull-baiting, Edzardi, George Holmes, Benedetti, Westminster Hall and Abbey, Hauksbee, St. Evremont, C. Du Puy, Bear-garden, Gresham College, Quakers, Epsom, Tenison's Library. Queen Anne, Cotton Library, Old Bailey, Petiver, London's Diversion, Bp. Moore, Marlborough, Geo. Hickes, Buddle, Asgill, Rochester, Grabe, Book-sales, Dandridge, Woodward, Dancing Ape, Pitt Diamond, Concert, Beverland, Sloane, Harwich, &c.

UFFENBACH—*continued.* PAGE

VISIT TO OXFORD ... ... 374—395

The Bodleian, Exeter, Jesus, Thomas Hearne, Ashmolean, Parry, Wadham, C. C. C., Christ Church, Lavater, Prof. Frewin, Magdalen, Sacheverell, Woodstock, Merton, Hudson, Races, Lincoln, Physic Garden, Bobart, St. John's, All Souls', Col. Codrington, Rushworth MS., Brasenose, Pembroke, Carswell, Thomas Creech, &c.

ETON COLLEGE 395

INDEX by G. J. GRAY ... ... 531—545

A

PATTERN

FOR

Young Students, &c.

A

PATTERN

FOR

Young Students

IN THE

UNIVERSITY,

Set forth in the Life of

Mr. AMBROSE BONWICKE,

Sometime Scholar of

St. *JOHN*'s COLLEGE,

IN

CAMBRIDGE.

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης.—*Luke* xiii. 24.

LONDON:

Printed for J. and J. BONWICKE, and STEPHEN AUSTEN, in *St. Paul's Church-yard*, and F. COGAN, at the *Blue Ball* without *Temple-Bar*. 1729.

TO THE READER.

I NEED not apologize, I hope, for communicating to the publick the life of a person so little known to it. The virtues of a private life, tho' they appear not to the world, with all the advantage that those of a publick one do, yet are of more use for its imitation, and perhaps not less difficult to be attained to in a remarkable degree.

An appearance in the heavens contrary to the usual course of nature, may strike us with surprize, and convince us of a power more than human: but such a power is not less shewn in the constant motion of the planets, and the silent regularity of the world. Our reason may be affected as much by the one, as our imagination is by the other.

Every one from a view of such a character as Cicero *describes and is here exemplified, will draw the same conclusion.*

Ego, siquis, iudices, hoc robore animi atque hac indole virtutis ac continentiae fuit, ut respueret omnes voluptates omnemque vitae suae cursum in labore corporis atque in animi contentione conficeret; quem non quies, non remissio, non aequalium studia, non ludi, non convivia delectarent; nihil in vita expetendum putaret, nisi quod esset cum laude et cum dignitate coniunctum: hunc mea sententia divinis quibusdam bonis instructum atque ornatum puto.

Cic. *pro M. Caelio* [§ 39].

A PATTERN FOR YOUNG STUDENTS IN THE UNIVERSITY, ETC.

SUCH examples as this which I am now communicating to posterity being very rare, or, through a faulty neglect, sometimes buried in silence; I think it my duty to prevent the loss of one, and to endeavour to perpetuate the memory of a young man, who in this degenerate age is scarce to be parallel'd. The works of God ought always to be remembered, especially those of his grace; and a victory obtained by his favour over the world, the flesh and the devil, is more worthy to be recorded and celebrated than a victory over an enemy in the field, where the carnage of bodies, and the worse havock of souls, must needs create horror to the mind of a good man when he seriously contemplates them.

Ambrose Bonwicke, whose short life I endeavour thus to lengthen as far as I can, was the first-born child of *Ambrose Bonwicke*, and *Elizabeth* his wife, daughter of *Philip Stubbs*,

citizen of *London*, and several years inhabitant of the parish of St. *Peter Cornhill*, where she had the happiness of improving her piety by her
3 constant attendance on the service, sermons and sacraments, under the most regular administration of the pious and learned Doctor *Beveridge;* which piety she early instill'd into this her son, and had the comfort to see it increase to a very great degree. He was born at the master's house adjoining to *Merchant-Taylors'* school in *London*, on Wednesday *September* 30, 1691. and being weakly and in danger of death, he was baptized privately that day sevennight, *October* 7. Afterwards when he grew stronger, and able to bear it, he was carried to the parish church on St. *Luke's* day, *October* 18. being *Sunday;* and there received into the congregation of *Christ's* flock, by the reverend Doctor *Whincup* then rector. His father being obliged within a quarter of a year after his birth to leave that house, he was carried from thence to *Headley* in *Surrey*, where he continued till he was eleven
4 years of age, and laid the rudiments of learning under his father.

Jan. 11, 1702–3. he was admitted into *Merchant-Taylors'* school, and boarded with his uncle Mr. *Henry Bonwicke*, a bookseller in St. *Paul's* Churchyard, a man of great piety and probity; by which he had the advantages of being the more acquainted with books, and influenc'd by a very good example. Here he

followed his studies regularly, and gained the affection of his master, and all he conversed with: and being pretty well established in piety and virtue, was the better able to proceed in both, even after he had lost his dear uncle's example, which it pleased God to deprive him of, by taking him to himself, after he had enjoyed it somewhat more than three years. He was constant to his morning and evening private prayers, and to the public also, as far as the necessary attendance on his studies would permit. And having been confirmed in due time, and now arrived to the age of seventeen years, tho' he was yet a schoolboy, he would no longer defer his reception of the holy sacrament; but thus address'd himself to his father in his letter of *February* 25, 1708–9. "You have told me, "sir, I should not want any helps for my learn- "ing (and I do not know that I do want any) "and I doubt not but you will assist me in my "devotions also, and therefore desire you would "lend me a book or two to employ my spare "time in the ensuing *Lent*; for I think I cannot "employ too much time in the preparing my "self for the most holy sacrament you intend "I shall, and I desire to receive. If you can- "not well spare me a book or two, I shall be "very glad to buy my self one, if you would "but please to send (when you have an oppor- "tunity, and can spare time) a line or two of "your advice about the properest books and

"means, for I have no books that are particu-
"larly relating to that great affair."

In this part of a long letter (such as his generally were, as knowing that upon that account they were the more grateful) are evident marks of great piety, modesty and respect for his father. He carefully kept what letters he received, and in one of them I find this answer from his father: "I approve of your whole con-
"duct in the school-affair you mention, as you
"imagined I would; and would have you com-
"ply with every body, especially your master,
"in all things you can with a safe conscience.
"If Mr. *H.* had gone, as he had some thoughts,
"you should have had *Doctor Patrick's Christian*
"*Sacrifice* to assist you in your preparation, ac-
"cording to your pious design; but I must wait
"for some other convenience of sending it. In
"the mean time the *The Whole Duty of Man*
"(which I think you have) and your *Winchester*
7 "*Manual*, will very well supply that defect."
I suppose shortly after this he received that excellent book of Doctor *Patrick's*, for I find him in a letter *March* 11, returning many thanks to his father for a book he had just received, and he hopes he shall make a good use of.

According as his custom was at all breakings up, he went to his father's this *Easter*, 1709. and there spent the holy week in attending the daily service, and completing his preparation for the holy eucharist. An especial part

of which according to the apostle, 1 *Cor.* xi. 28, is examination, in which he was extraordinary exact from the very first to the day of his death. Having thus begun to communicate at this great festival, he resolved to omit no opportunity of repeating it; and upon his return to *London*, waited on Doctor *Mandevil*, the rector of the parish he then lived in, for his approbation, which he readily obtained. He had Doctor *Lake's Officium Eucharisticum* handsomely bound up, (which he paid for out of his own little stock) with spare leaves at each end, into which he transcribed prayers and meditations out of Doctor *Beveridge*, Mr. *Nelson*, and *The Whole Duty of Man*, chiefly for his use at the time of receiving. There was in this, as in all his other devotional books, this distich :*

O Jesu, mea sola fames, mea sola voluptas!
Quam sapis ipse, tui si sapit ipsa fames!

To which in this was subjoyn'd the following hexastich :

Fide Deo, dic saepe preces, peccare caveto,
Sis humilis, pacem dilige, magna fuge.
Multa audi, dic pauca, tace abdita, scito minori
Parcere, maiori cedere, ferre parem.
Propria fac, persolve fidem, sis aequus egenis,
Parta tuere, pati disce, memento mori.

At the latter end of *July* this year 1709. he removed nearer to the school, and became a

* *Matth. Casimir. Sarbievii Epigr.* CIV.

parishioner of Doctor *Whincup's*, who first received him into the congregation of *Christ's* flock; and having obtained his approbation, as before he had Doctor *Mandevil's*, he was for near a twelvemonth, that is to say, all the time he continued at *Merchant-Taylors'* school, a constant communicant, binding himself by repeated sacraments to the Captain of his salvation, in the same church where he was first listed under his banner. He made the *Saturday* his ordinary day of preparation, as having then most time at his own disposal, and was concerned when necessary business robb'd him of any part of it. Thus *March* 4, 1709–10. while Doctor *Sacheverel's* trial was depending, he concludes a letter to his father, "I have heard "some few particulars, but must beg pardon for "any more at this time, having already, I am "afraid, intruded too far upon a time I had set "apart for a better purpose." Tho' afterwards when he had more leisure, he gave his father a very large account of that trial in two long letters. So upon another preparation day, *June* 3, 1710. he writes thus: "Going to so many "places I have but little time to spare, and "therefore can't be longer; hoping at the same "time, that having been about necessary busi-"ness, and so lately at the communion, (that "is to say, the *Sunday* before being *Whitsunday*) "a shorter preparation for tomorrow will be "accepted." He never was concerned for the

loss of those sports and diversions which those 11
of his years generally set their hearts so much upon, but his delight was in devotion, and doing his duty; and he very rarely miss'd the seven o' th' clock evening prayers, and was as constant on holy days at those of eleven in the morning, at a church in the neighbourhood.

One of his strongest natural inclinations was to his dear relations, and he was always forward and earnest to visit them upon all vacations: yet he made even this submit to religion, and moved, in a letter to his mother, that he might stay in town beyond the usual time, for the sake of a sacrament the first *Sunday* in *April* this year, though the very next was *Easter* day.

He had been left captain of the school at the last election 1709. and in *October* following was congratulated from St. *John's* with the news of a vacancy there, it being presumed he would 12
reap the benefit of it. However, not long after he began to be somewhat dubious of success, his not reading prayers being taken notice of by the master of the company, alderman *Ward*, who, it was supposed, came to the knowledge of it by the means of some one of the head-scholars, that hoped by putting by *Bonwicke* to succeed himself. 'Tis the custom of that school for the head-scholars in their turns to read the prayers there; and among other prayers for the morning, the first collect for the king at the communion service of our liturgy is appointed

to be read. This our conscientious lad stuck at, it being indeed one of the most improper prayers in the whole liturgy to be used for a governor whom he thought was not so *de iure*, as well as *de facto*. On this account he was frequently attack'd by most of his friends in *London*, who endeavoured not only to convince
13 him with arguments, but to affright him with the consequences of his not complying. But the heroic youth stood firm against all their assaults, resolving to sacrifice everything rather than his conscience. In a letter to his father, dated *February* 22, 1709–10. wherein he gave him a large account of what two of his uncles had said to him on this point, he thus expresses himself: "Now tho' I am very well convinced "in my own breast that these arguments are "very false, yet I cannot so well answer to "them, because I do not know whether you "would have me open my self so much as I "must of necessity do, if I go to refute these "arguments; therefore I hear all and say little: "but if you would have me do otherwise, pray "let me know it." And in another place thus: "I am stedfastly resolved to keep to your "opinion, which I take to be the right and my
14 "duty; and I hope God will give me grace and "courage to suffer for the same, whenever it "shall please him to call me to it." To support and comfort him in this trial, he received two days after the following letter from his mother.

"Dear *Ambrose*, we are afraid by your letter
"that came by your uncle, that you trouble your
"self too much; and had that come time enough
"for us to send you orders to come down on
"*Tuesday*, I believe it had been done, though
"your father thought it would be too great a
"fatigue to return so soon, now the ways are so
"bad. I pity you, supposing you have not one
"friend at *London* to encourage you, but that
"all blame us and you: I hope notwithstanding,
"you will take courage and bear up, when you
"consider you had the same fate which you
"now fear, before you were a month old, and
"it has pleased God you have wanted for
"nothing since that time; and therefore you
"have great reason to hope, if you do your
"duty, God will still provide for you some way
"or other; we don't in the least doubt of it.
"And if you are put by going to *Oxford*, and
"don't like *Cambridge* so well, you may assure
"your self we shall not desire you to go thither,
"nor think you a burthen to us here, where
"you have a good friend to direct you in your
"studies: in the mean time God may raise us
"and you up friends, as he has done to a
"worthy person, which he never knew nor heard
"of before his troubles. So praying God in all
"things to direct and rule your heart, I leave
"you to his protection, who am,

Your Loving Mother,

E. B.

At length the election for this year 1710.
18 came on, and St. *Barnabas* being on a *Sunday*, the orations, examinations, and other exercises were performed the day before: in all which our youth came off with a reputation answerable to his post and standing. Particularly his extempore translation of *Livy* (which was truly so, for he declared he had never read that part of the history before) was so much admired, that Doctor *Delaune*, the president of St. *John's* in *Oxford*, told the master of the school 'twas fit to be printed. On *Sunday* in the evening they proceeded to the election, and the captain being called in, the master of the company spoke to him in these, or words to this effect: "Mr. *Bonwicke*, the president and gentlemen "who have examined you as a candidate for "this election, declare that you have performed "your duty very well, and are every way capable "of being elected. But the company who are
17 "the electors have received information that "you have not read the prayers of the school, "whether enjoin'd by the statutes or your "master I can't tell. The company therefore "desire to know of you the reason why you "did not read them. You may make what "excuse you please, I do not put any thing "to you to say, but only the reason why you "did not read them." To which he in short answered: "Sir, I could not do it." Upon which the master and several other persons

there present, said, It was very honestly said, a very honest answer, the best answer he could give; and one, that he was very sorry for him. Within a little while after, the second and fourth boys were elected, the third being set aside for having been absent some considerable time from the school since the last election.

Our young confessor bore this defeat serenely and chearfully, and after he had served a long apprenticeship at the school, having been near 18
seven years and a half there, and above six of them in the head-form, he laid down all his hopes of going to the same university and college of which his father had been, and of which he had heard so much, (and once had viewed from an adjacent hill) with an evenness of mind becoming the title here given him; and retired to his father's in the country, where he patiently and industriously assisted him in his business, till the *Bartholomew* vacation afforded them leisure for a journey to *Cambridge;* where he was admitted into St. *John's* college *Aug.* 25, and had another mortification in seeing several that had been below him at school, superior to him in the university. But this and some others he scarce regarded, being on many accounts so well pleased with his condition. It pleased God to raise him up many friends, and among them one especially, over whom his chamber was, 19
who was all along like a father to him in care and kindness, and whose favours were so many,

that there was scarce any letter of the many he wrote home, but mention'd some of them. He had an agreeable chamber-fellow, a very good scholar, a sober and innocent yet chearful companion. But the greatest happiness of all, and what he valued above the honours and profits he lost with his election to the other St. *John's*, was the frequent returns of the holy sacrament, which he would have miss'd of there, and could not, I think, have enjoyed at any other house in either of the universities, except *Christ-Church* in *Oxford*, which being a cathedral as well as a college, is under a double obligation of conforming it self to the fourth rubric after the communion service. Accordingly the second Sunday after his admission, as soon as he was tolerably settled, he address'd himself again to this holy duty, having had no opportunity of communicating since he left *London;* and 'tis certain from that time he miss'd but four sacraments all the while he was there, two of which happened on state-festivals, and the other two when he was confined to his chamber for the sake of his health.

Just before he left *Headley*, he had by his dear mother's direction, transcribed into one of the spare leaves in his *Officium Eucharisticum*, a short prayer for a student, out of Dr. *Patrick's* book of Devotions for Families, *&c.* And as soon as his books were arrived, he betook himself heartily to his studies, and pursued them

in spight of *Sturbridge* fair, which made most of the other students idle, and by that means deprived him (for want of auditors) of those lectures and instructions of his tutor, which would have been more grateful to him than any of the diversions of that season. And 21 from that time he followed his studies so close, that in the space of eleven months he had read over all *Dionysius's Periegesis*, the *Oxford* edition; *Virgil* to the ninth book of the *Aeneis;* all *Aelian's Varia Historia*, as it is printed for the use of *Eton* school; all *Terence*, fifty *Hebrew* Psalms, a great part of *Seneca* the philosopher, all *Burgersdicius's* Logic, all the *Fasciculus praeceptorum logicorum*, *Oxon.*, and half another logic book; all *Bussiere's Flosculi historici*, all *Pindar's* Olympic odes, and the four first of the *Pythian*, the lives of the first three emperors in *Suetonius*, five books of *Pliny's* epistles, the dialogue *De Oratoribus*, by some ascribed to *Quintilian*, by others to *Tacitus;* the first book of *Ascham's* epistles, the first volume of *Plutarch's* lives, the first volume of my lord *Clarendon's* history, and some other books; and this not hastily or perfunctorily, but he 22 made his observations as he read them, and transcribed *excerpta* out of several of them into his *adversaria.* Besides these, on holy-days he read books of piety, and on *Sundays* no other, having in the forementioned space of eleven months read all *Thomas à Kempis de imitatione*

Christi, *The Whole Duty of Man*, some pieces of *Kettlewell*, *Brome* of Fasting, almost all *Nelson's Festivals and Fasts*, a book that he had a great value for, and which he quickly purchased after his arrival at St. *John's;* besides several chapters in the *Greek* Testament, and other parts of the Holy Bible. He had moreover in this time translated into *English* a Latin sermon of Doctor *Henry Byam's*, preached before the clergy at *Exeter*, at the triennial visitation of Doctor *Joseph Hall*, Bishop of *Exon.;* and *Erpenius's* Epistle to the reader before his edition of *Ringelbergius*, and *Erasmus de ratione studii;* 23 had made four and twenty *Greek* or *Latin* themes, eighteen copies of *Latin* verses, with some *Greek*, three *Latin* epistles, and three epitomes, one of which was of the first part of *Eustachius's* Ethics, and transcribed into a paper book among his other exercises, but the other two do not appear. Besides all this, his practice was for his improvement in the *Greek* tongue, to take the *Latin* translation of an author, either prose or verse, and turn it himself into *Greek*, either prose or verse; and dividing his paper book into two columns, in one of them he writ his own version, and in the other the author, that so he might see wherein he fell short of the original. And thus had he in the aforesaid space of eleven months imitated a hundred verses of *Theognis*, four epigrams of *Theocritus*, and eleven dialogues of Mr. *Leedes's Lucian*, from

the beginning in order, omitting only the eighth and the tenth, (which he had done before he 24
came to the university) and concluding with the thirteenth. And all this, notwithstanding his constant attendance on all the exercise of the house, and his tutor's private lectures. But he was an excellent husband of his time, rising often at four o' th' clock, and sometimes earlier, very rarely exceeding six, and that only when the college prayers were later than ordinary; and never, if he was well, going to bed till near ten. Quickly after his settlement at St. *John's* he fixed to himself a weekly course of study, as appears from a letter he writ to his father *Sept.* 14, of that year 1710. "My tutor (says he) "did not talk to me about a method, *&c.* as "I hear is customary; but I have (thinking it "convenient) proposed to my self one, *viz.* on "*Tuesdays* and *Thursdays* all day, and *Saturday* "mornings, which are our logic-lecture days, to "read logic only, as being what I most need; 25
"*Monday* mornings *Greek* prose, chiefly *Hierocles*, "as being read at lecture after dinner: when "that's done, the rest of the afternoon I intend "to turn the translation of a *Greek* author, prose "and verse, by turns into *Greek; Wednesday* "morning *Latin* prose, afternoon *Latin* verse; "*Friday* morning *Greek* verse, afternoon *Hebrew;* "*Saturday* afternoon *Hebrew*, and holy duties. "If you think fit to make any additions or "alterations, pray send 'em. I think also to

"make what he calls a commonplace-book, in "which to write observations."

Within less than a quarter of a year after his coming he was chosen scholar of the house, and the very worthy master, Doctor *Gower*, told him, 'twas his regular and good behaviour that got him that preferment, and was the likeliest
26 means to get him more. On this occasion a very worthy member of that house wrote thus to his father.

Nov. 16, 1710.

"Rev. Sir,

"I wish I had been in St. *John's* to have "received you when you brought your son, "who I am glad gives us so very good hopes of "his being a credit to the society. He brought "me your kind letter the day after the election "was over, and found me very ready to give "him joy of his success, which was better than "his tutor and I first expected. He is chosen "into a scholarship, the value of which will be, "while corn holds a good price, pretty consider- "able, and was this last year to his predecessor "more than double the value of the exhibition "he was to have had, which I presume Mr. "*Anstey* told you was five pounds. Himself or "his tutor may have given you some account
27 "of it already, but might not be able to give "you so exactly the value of it. His exhibition "would have lasted no longer than till he is

"batchelor of arts, but his scholarship till master; "and I pray God preserve him to enjoy this "favour of the college till he both deserves "and receives greater. I gave Mr. *Roper* your "service, who joins in the return of his to you "with,

Rev. Sir,
Your most faithful
Humble Servant,
THO. BROWNE."

Upon this good success our pious youth did not *sacrifice to his net, or burn incense to his drag*, but gave the glory of it to God alone. For thus he prefaces the account he gave his father of it: "I have told you how God has delivered me "from trouble: I am now to let you know with "what great mercies he has bless'd me." And concludes all thus: "I doubt not but you'll 28 "join with me in praying to God to enable me "to keep the favour of the master, which by "his blessing I have thus signally gain'd."

His first and greatest concern after this, was to keep the oath (of observing the statutes of the college) which he had taken when he was admitted scholar. And understanding that some of these were grown into disuse, "so that "it would be ridiculous in him, nay perhaps to "the disturbance of the peace of the college, to "pretend to observe them; I begun (says he) "to doubt whether I could perform my oath,

" and at the same time comply with the customs
" of the college; and whether, to keep a good
" conscience, though with the loss of all my
" preferment here, I was not immediately to
" quit my scholarship at least, if not the college.
" On the other hand I could not think that, if
29 " the governing part and whole college should
" annul a law by their practice, one single
" scholar was obliged to observe it. However
" I could not be free (considering the dreadful
" guilt of the most heinous sin of perjury) from
" some doubts and scruples, and therefore made
" haste to wait on my good friend Mr. *R.* that
" I might know his sentiments. He, I thank
" God, has settled my mind, and freed me pretty
" well from my scruples. But it being a matter
" of the greatest importance to have one's con-
" science quiet and at ease, I would, when you
" have leisure and opportunity, beg your opinion
" of the case, whether being ready, whenever
" my superiors shall require it, to perform every
" article of the statutes that concerns me, or
" suffer the punishment they shall think fit to
" inflict; and performing to the best of my
30 " power, whatever I can presume they would
" have me do, or punish me for not doing; and
" avoiding whatever they would have me not
" do, or would punish me if they knew I did,
" and observing whatever else I conveniently
" can; and being also sorry that all required
" by the statutes is not to be performed, I faith-

"fully perform my oath, and can with a good
"conscience acquit my self of perjury. And
"whether by the words (*faciam ab aliis ob-*
"*servari*) which are part of the oath, I am
"obliged to tell lads continually their duty as
"far as I know it, and also to inform against
"transgressors." To which I find this answer
returned by his father: "I know not how to
"express my great obligations to Mr. *R.*, par-
"ticularly from his freeing you from your scru-
"ples about the statutes, which thing, no doubt,
"he has well consider'd, and therefore is best
"able to give you satisfaction. I herewith
"send you our university statutes, in the 195 **31**
"page whereof you have this matter resolved.
"The resolution indeed has not the same au-
"thority in respect of your statutes that it has
"of ours, but I think the reason is the same
"for both. 'Tis the governing part of the
"college that must answer for the neglect or
"disuse of any statute, the main business of the
"juniors, and what I suppose is often enjoyn'd
"'em in those very statutes; being obedience:
"and what you resolve upon in discharge of
"your oath, is I believe as much as the found-
"ress her self, if she were alive, would require
"of you. It is out of your province to attempt
"a reformation, and would be an affront to
"your governors: and the [*faciam ab aliis ob-*
"*servari*] can never be meant to oblige you to
"oppose them. I bless God for his extra-

"ordinary grace to you in giving you so con-
32 "scientious a regard to oaths, which I doubt
"are generally too much disregarded in both
"universities; of which the sad effects are too
"visible all over the nation." In his next to
his father he thus expresses himself: "I return
"you many thanks, and praise God that I am by
"yours, and good Mr. *R.*'s assistance, now so
"well satisfied in a matter of such importance."

His temperance was always very great, and
his fasting and abstinence rather more than his
weak constitution could well bear. Yet we
shall find him still increasing those rigours, and
tho' at first he contented himself with missing
his breakfast, and eating his bare commons on
the church fasts, and his days of preparation
for the blessed sacrament; afterwards on the
approach of *Lent* his rules were more severe,
which being written in his *Officium Eucharisti-*
33 *cum* without any date, might be made about this
time, and are as follow. "Remember to ob-
"serve all *Lent* with abstinence and retirement,
"and interruption of visits; and the *Wednesdays*
"and *Fridays* therein, together with the holy
"passion-week, with strict fasting. Observe all
"*vigils* with abstinence and prayer, as also
"*Embers* and *Rogations;* and all *Fridays* in the
"year with strict fasting: but have always re-
"gard to thy health, and necessary occasions,
"as travelling and the like. Be not over-scru-
"pulous as to the accidents of place, friends,

" civility, &c. which may sometimes put by thy
" stated rules. Be always prepared for charit-
" able offices; and let not thy fasts make thee
" peevish, affected in them, or self-conceited for
" them. Sanctifie all thy actions, especially on
" these times, by a holy intention; and doubt
" not but God will bless and accept thee. But
" be sure at *Lent*, and all other fasts, beg his 34
" assistance even to outdo thy self. Obey the
" precepts of the gospel, and follow it's counsels
" as thou canst. Obey the church." The abstinence here mentioned respected both the quantity and quality of the food; and the strict fasting was eating but one spare meal on those days, which was most commonly a dinner in the hall.

Before he had fully spent this *Lent* according to the foregoing rules, there was an additional sorrow to the solemn one of the season, from the death of Doctor *Humfrey Gower*, the worthy master of the college, of which he gave his father an account in the following letter.

St. John's Cambr.
March 28, 1711.

" HON^D. SIR,

" Yours of the 26^th I received this even-
" ing, and agree with you in your opinion of
" our *late* excellent master, for alas our good
" friend and benefactor, and the honour of this 35
" college and university, died yesterday about

"two in the afternoon. He was last week
"thought to be in a fair way of recovery from
"the illness I mentioned in my last; but being
"on *Monday* in the afternoon taken with an
"aguish shivering, he thought (they said) him-
"self that he should die. He lay speechless,
"and I think senseless too, from four the next
"morning: and upon his death you might see
"in all faces, deep sorrow for the loss of so
"good a governor, except in those loose youths,
"who thought he held the reins too tight, and
"hope now to be no more punish'd for their
"irregularities. The president went the *Friday*
"before to his living at *Lynn*, to administer the
"sacrament there at *Easter*, but is sent for back
"to college; and a schedule is this day affixed
36 "to the chapel-door to give notice of the va-
"cancy, and that according to statute 13 days
"hence, *viz.* on the ninth of *April* a new master
"will be chosen, and Doctor *Jenkin* (they say)
"will, without opposition, be the man. Thus
"has it pleased God to take to himself from us
"a man indeed too good for us, as he had a
"little before a better. For to night being in
"Mr. *R.*'s chamber, Before we begin to read,
"says he, you shall hear a letter, in which I
"have an account of the death of Bishop *Ken.*
"Here, says he, have I lost another good friend
"and acquaintance; he dyed as he lived, a
"plain humble man. And then upon my ask-
"ing (that I might give you an account) where

" and when, *&c.* he took up the letter again,
" and read the particulars to me thus: he came
" hither (to my Lord *Weymouth's*) on the 9th in
" Mrs. *Thynne's* coach, at whose seat he had
" been all the winter, designing for the *Bath* on 37
" the 12th, but was hinder'd by the return of his
" illness. He had two physicians from the
" *Bath* and the *Devizes*, and desired to know
" their opinion of his condition, for he was not,
" he said, at all afraid to die, and therefore
" desired they'd tell him the truth. Upon their
" saying there was but small hopes, he replied,
" *God's will be done*, and so died the 19th,
" leaving order in his will to be buried in the
" church-yard of the nearest parish in his diocese
" soon after sun-rising very privately; to be
" carried by the six poorest men in the parish,
" and to have laid over him a plain stone, with
" an inscription on it of his own composing,
" which the writer did not yet know. He was,
" according to his order, buried on *Wednesday*
" morning the 21st, at *Froome*, I think. These
" particulars I dare say you have not heard of,
" if you have of the death of this excellent
" prelate; and therefore that I might the more 38
" exactly remember them, I take this night to
" write my answer, and partly because we are
" order'd to make verses upon the melancholy
" occasion against *Saturday*, with which I must
" necessarily be busied tomorrow, tho' against my
" inclination. For tho' such sorrowful subjects

"may be proper, yet I could have wish'd the
"puzzling our heads with verses might have
"been let alone 'till another time, because they
"will be apt to discompose our minds, and
"keep out of them better thoughts, and fitter
"for this holy week, especially this latter part
"of it. To direct us in the observance of
"which, Mr. *Anstey* sent to all or most of his
"pupils on *Monday* (as Mr. *Edmondson* had
"done to his the week before) a book entitled,
"*The Use, Measures, and Manner of Christian*
"*Fasting;* especially with regard to the most
39 "holy passion-week; by Mr. *Brome* one of our
"senior fellows, a particular friend to the master,
"and who always lived in the lodge with him.
"Tho' I have most of it that's useful in short
"in Mr. *Nelson*, and should have liked Mr.
"*Seller's* book much better to employ my time
"on this great week, yet I thought it very im-
"proper to refuse it, and that it were better to
"be at a small, tho' unnecessary charge, than
"seem to put an affront on Mr. *Anstey* and the
"author, if not the master also to whom the
"book's dedicated.—— I must hastily conclude
"(it being pretty late) with desiring you to accept
"the duty of,

Your most obedient Son,
A. B."

To which I shall add what I meet with in his next to his father, of *April* the 5th, relating

to the same subject. "The body of our late "excellent master was interr'd on *Thursday* 40 "night; but the funeral is not to be performed "till next *Saturday*. He has been a noble "benefactor, having left by his will two ex- "hibitions of 10*l.* each; all his books to the "library; his country-seat at *Thriploe*, valued at "120*l. per annum*, to the master, after the "death of Mr. *West* his nephew and heir, and "500*l.* to buy a living for the college. Besides "private legacies, as 100*l.* to Mr. *Brome*, who is "also to have the use of his books as long as "he stays here; to his sizer, and to another "who had been his sizer, whom (being a re- "lation of Bishop *Gunning*) he had just made "fellow tho' but middle bachelor, 10*l.* each for "mourning; and five pounds to him who is to "make his funeral oration."

Doctor *Robert Jenkin* was at the foremen- tioned time, *viz. Monday April* 9. chosen master of the college; whose favour our young student, 41 partly by his own merit, and partly by the re- commendation of his good friend and patron Mr. *Roper*, quickly gain'd; yet when he gives his father an account of it, according to his wonted piety, referring all to the first cause, he attributes it to God alone.

He was (as I have already observed) so early a riser, and so constant at chapel, (unless on those few state holy-days that intervened) that he was easily prevailed on by the chapel-

clerk who was indisposed to officiate for him, which he did for almost two months to the satisfaction of the master and deans: but the aforementioned eleven months being now expired, and having kept freshman's-term (as it is there call'd) purely for the sake of the exercise he was to perform in it; he was willing to visit his friends in *Surrey*, and having obtained his father's leave, went for *Headley* at the beginning
42 of *August:* where he with great diligence assisted in the instruction of the scholars, and thereby made himself more perfect in the *Greek* and *Latin*, especially the grammar of both, and improved in his arithmetick to qualify him for an auditor of the algebraic lecture in their college. During his stay at *Headley*, it pleased God to take away his youngest sister, whose sickness and death would have been much more afflicting, had he been at college at the time: but being near her, he had the satisfaction of knowing continually how she did, and of contributing his assistance for her recovery, by going himself to consult the doctor (who lived at some distance) as often as it was thought necessary.

At the latter end of *October* he left *Headley*, in order to return to St. *John's*, there to prosecute his studies with the same vigour as formerly, or rather greater. Quickly after his arrival, he
43 gave his father a large account of his journey, and of the kind reception Mr. *R.* gave him when he waited on him at his chamber. And

then after a little college news, goes on thus: "Tho' I could not but be perfectly satisfied "with, and very happy in the many kindnesses "I received from my mother and you in the "country, for which I return many and hearty "thanks; yet methinks I receive more than "ordinary satisfaction in being returned to this "pleasant seat of the muses, where I find my "books and all things in a very good condition, "and my self happy at the ethic-table at morn-"ing lectures in the hall. And I think my self "in duty bound on this day (*Nov.* 6.) on which "I was elected scholar, to give annual thanks "to the Almighty for having most graciously "afforded me so comfortable a subsistence, and "such powerful patronage to enable me so "happily to promote, not only my temporal but **44**
"eternal welfare, in this learned and religious "foundation. The hopes of being someways "assisting to the preservation of your health, "(added to the great satisfaction I always re-"ceive in seeing my dear relations) for the con-"tinuing of which, I earnestly beg of you to "listen to the frequent good motions of my dear "mother, will be the only allurement to draw "me hence." At length he concludes thus: "Now that God of his infinite mercy would "preserve you and my mother in health and "happiness, and all your children in their duty "to you both, and love to one another, and "bring us all to eternal happiness, with all our

"good friends hereafter, is the earnest prayer "of, &c."

Tho' almost every hour of his time was already taken up with the public prayers and exercise of the house, with his tutor's lectures,
45 his private studies and devotions, and the necessary care of his health; yet considering how useful the understanding the *French* tongue would be to him for the reading those many excellent books which are daily published in that language concerning all sorts of learning, he betook himself to the study of it after the *Christmas* holydays were over, under the direction of a *French* master: and was so good a proficient, that in a short time he could read a *French* author; and having purchased the bishop of *Cambray's Telemachus*, and *Boileau's* works, he had read more than five books of the former before his second journey into *Surrey*.

He had a younger brother, who, if he had succeeded at *Merchant-Taylors'*, was to have followed him that way to St. *John's* in *Oxford*, but now was design'd by his father to be sent to him to *Cambridge*, so soon as there should
46 be a vacancy for him in the chamber he was in. Having about this time a prospect of it by his chamber-fellow's taking his degree, with a design of leaving the college quickly after, he immediately gave his father notice, but withal desired leave for the admission of a third, (the chamber being capable) a very sober studious lad, who

was become also a constant communicant, and being troubled with a bad chamber-fellow, was very desirous to be with him, that so they might both avoid worse company. To this proposal of his, his father made the following objections, in a letter dated *February* 4, 1711. "I thank "you and your tutor for the promise of the "chamber for *Phil.* and think there may be "some conveniencies in admitting a third, but "there may also be some inconveniencies which "I shall lay before you. By the grace of God "this lad may continue very good, and your "society may contribute towards it; but should 47 "it be otherwise, you will not know how to "get clear of him again. Besides, if he be not "exactly of your principles, tho' he be other-"wise very good, 'twill be very inconvenient; "and you cannot at all times converse so freely "with your brother, as 'twill be necessary you "should. I had hopes that your brother might "share with you in Mr. *Roper's* favour, and fear "this third chum may be an obstacle to that. "Another thing is, if *Phil.* should have the "small-pox, there will be no room for you to "set up a bed for that time; and you know "I do not care you should lye with any other "but your brother. If this lad has never had "that distemper, he may unhappily bring the "infection into your chamber. Besides, I should "not like him for a chum for you, if his dialect "be ungenteel, for fear that infection should

48 "reach you, as well as your brother. Yet after
"all I have a great concern for so hopeful a
"lad as you describe him, and wish you might
"enjoy each other's society in the day time, tho'
"you sleep not together; neither am I against
"that, if you can make me easy as to the fore-
"going particulars." To which in his next he
gave the following answer: "As to your first
"objection, I hope there is no fear of his falling
"back, since the admitting him will, I am pretty
"well assured, be the best precaution against it.
"Ill company (I know by sad experience) is the
"most enticing snare in this place, and will
"never fail to be a great trouble, even to those
"who are no worse sufferers by it. Now as for
"my brother and self, I hope we shall be so far
"from being a snare to him, that we shall be
"a means to prevent his being taken by others;
"and so will he, I doubt not, be to us, which
49 "for my own part, I'm sure, will not be un-
"necessary for me. But supposing the worst,
"I doubt not but when it is so, we shall easily
"get rid of him; seeing he himself will certainly
"in that condition be willing to leave us: for
"I find by much experience, that to be (almost
"without exception) true, which you acquainted
"me with, in relation to my self, in your third
"letter to me hither, *viz.* that the lewder sort,
"when they know me, will care as little for my
"company as I do for theirs. But 'tis almost
"a crime to fear this, since he acts upon no

"sudden, but firm, well weigh'd and fix'd re-
"solutions. In the next place, by frequent
"conversation for some time, I find a great
"likeness of tempers and studies betwixt us:
"and should he not exactly agree as to the
"principle I suppose you mean, it could not
"any way hinder my freedom of conversation
"with my brother; for tho' we shall be often, 50
"we shall not be always all three together.
"But I believe there is but very little disagree-
"ment between us in that point, for —— You
"need not doubt of my brother's sharing with
"me in Mr. *R.'s* favour, nor fear the other's
"being any obstacle to it; because I shall ac-
"quaint Mr. *R.* with it, and if he thinks it incon-
"venient, to be sure he 'll tell me so. Besides,
"if a chum will be a hindrance to the gaining
"his favour, how should I have got it and kept
"it so long, having (you know) had always a
"chum and a neighbour too, both far more de-
"serving than my self? If my brother should
"have the small-pox, we must both remove,
"lest by staying with him, and then coming at
"meals, *&c.* into the company of others, we
"spread the infection: so that we shall not
"need to lie together at all, but go into different 51
"chambers, or some one together that happens
"to be empty. He has had the small-pox, and
"I think is genteel enough in his dialect, being
"neither a northern nor western lad, out of
"which two quarters bad dialects usually come.

"I am very glad you have the same concern
"with me for so hopeful a lad, and therefore
"must again beg of you (hoping you'll be
"satisfied with what I've now offered) to admit
"him; for to my sorrow I've too often found, that
"by means of a bad chum or his acquaintance,
"one is not safe in the best chosen company,
"which therefore hinders our enjoying each
"other's society, as we would otherwise do, in
"the day-time. The best way therefore, I think,
"is to get as many sober lads together as we
"can, without being liable to an intermixture of
52 "others, which he certainly is, who is troubled
"with a bad chum. 'Tis true, my brother and
"I should, I hope, be free from this by our
"selves, but then three are better company
"than two; and besides, I would not for all
"the world my friend should be spoiled for
"want of my bearing with a few inconveniencies
"(supposing there were any) whereby I might
"prevent it."

This was urged so handsomely, and with such affectionate concern for his friend, that his father immediately gave his consent; and about the latter end of this month they were settled together to their mutual satisfaction.

This pious youth had upon his very first preparation for the holy sacrament on *Good-Friday, April* 22, 1709. according to the method prescribed in the *Officium Eucharisticum*, page 23. made and writ down resolutions for the

avoiding those sins he then upon examination found himself most inclined to, to which he 53
continually added more as he found them necessary. And on *Good-Friday* this year *April* 18, 1712. he summed them all up with this preface: "In the following rules I have comprised the "sense of many former resolutions, and have "laid down directions, which I pray God may "enable me in the remaining part of my life to "avoid all sin, and the occasions of it, to per- "form his holy will and commandments, and "which may by his grace free me from many "scruples, doubts, fears and superstition. Grant "this, O *Jesu, Amen.*" Such of these as I think may be of benefit to the young reader, I shall here transcribe. 3. "Continuing still to be "very much given to indevotion, distraction of "mind, and tediousness in my prayers public "and private, to which I have been induced "by indulging my self too eagerly in worldly 54
"matters just before; by letting my eyes wander "from my book, and bring in matter for wand- "ring thoughts; by staying too late in an even- "ing before I say my prayers, till I grow sleepy; "and entering on 'em too carelessly in a morn- "ing: I 'll endeavour for the future at all times "to allow my self a little space for recollection, "composing my thoughts, and fixing in 'em an "awe of the tremendous majesty I am going to "address to; to say my prayers every night, if "possible, between eight and nine; to keep my

" eyes shut, covered or fix'd on my book in the
" chapel, or look upwards, that they rove not
" during any part of divine service. I'll also
" endeavour to bridle my tongue in chapel or
" church, not talking loudly and undecently, nor
" making sport and jests as I come out, yet not
" scrupling to answer a necessary question to
55 " hinder more noise if I should be silent. I'll
" take care not to omit my noon-prayers in the
" country. I'll take care too to banish all idle
" thoughts and imaginations which may hinder
" my attention to sermons, which I'll take care
" to write down on holy-days, yet not scrupling
" sometimes to omit it upon the account of some
" greater good, or some other lawful hindrance.
" And I'll endeavour to keep my mind from
" distraction, and inflame it with fervent thanks-
" giving at singing psalms, not being foolishly
" shamefaced: and I'll pray constantly for de-
" votion and zeal.

4. " In order to avoid rash execrations,
" evil-speaking and lying, I'll always set a
" watch before my mouth, endeavour to speak
" little, and avoid loose laughter and much jest-
" ing. I'll not hearken after ill stories of my
56 " neighbour, that so I may have no evil to say
" of him, and what evil I know to be true I'll
" conceal. I'll avoid uncharitableness and hard
" suspicions and censures, self-conceit and mean
" thoughts of others, that I may offend neither
" in word nor thought. I'll be so far from

"helping out discourse with scandal my self,
"that I'll endeavour to discountenance it in
"others, and vindicate, if I can, my neigh-
"bour's injured character, and pray constantly
"for charity.

5. "Having been too often partaker in the
"profaneness of others by staying too long in
"their company, not shewing my dislike of, or
"reproving their actions as I've had oppor-
"tunity, and by suffering my self too easily on
"specious pretences to be persuaded to venture
"amongst common swearers; I'll seriously en-
"deavour hereafter to be very uneasy at once
"hearing God's holy name profaned, and upon 57
"the second or third repetition of great and
"dreadful oaths, depart the company boldly
"(tho' Mr. *R.* thinks upon this account I need
"not abridge my self of wholsome exercise) and
"make what convenient haste I can from those
"who use less execrations, as my affairs will
"permit, and when reproofs are vain. But be-
"cause I have too often been betrayed by
"venturing at first, I'll be very careful not to
"be seduced into company that may be a snare
"to me, especially of those whom I have tried
"and reproved in vain. I'll avoid getting
"much acquaintance. I'll never venture the
"displeasing God for fear of men; nor wound
"my conscience by an ill-timed complaisance.
"I'll endeavour to live peaceably and brotherly
"with all, but will not value any indignity I

" may receive on this account; and pray daily
" for courage and constancy.

58 9. " To avoid sinning against my conscience,
" I'll do nothing rashly, but considerately weigh
" all my actions and the inward motions of my
" mind, inclining always to obey the whispers
" of God's holy Spirit. I'll not indulge my own
" infirmities or corrupt inclinations contrary to
" scripture and reason; but considering that for
" every evil word God will judge me, I'll be
" very watchful over all my ways; and when
" I have once formed a well-weighed resolution,
" not suffer any specious pretences and false
" glosses, but solid argument only to beat me
" from it. I'll often deny my self lawful pleas-
" ures, that I may the better reject unlawful.
" I'll use only such recreations as are necessary
" for my health on fast-days; and take care not
" to let curious dressing on any day make me
" be late at church. In all doubts of conscience
59 " I'll incline to the safer side; but little un-
" necessary scruples and fears I'll endeavour to
" reject.

10. " To avoid rash anger, I'll endeavour
" to gain a contempt of worldly trifles; not be
" eager about my meat, bear wrong, and re-
" member that the greatest affronts I can suffer
" are less than my deserts. I'll check diligently
" the first motions of anger, and not revolve in
" my mind aggravations of injuries; but pray
" daily for patience, meekness and humility.

11. "To avoid all intemperance, upon the "first true sense of having enough (tho' perhaps "I could bear more) I'll leave off, and not by "being persuaded to take a little more, be in- "sensibly drawn into sin; nor disorder my self "to please my own appetite, or another's strong "head, and will pray constantly for temperance "and sobriety.

12. "To avoid idleness, I'll not lavish away 60 "broken hours, much less whole ones. I'll "consider my business here, the value of my "precious time, and not lazily please my body "to ruin my mind and soul. But I'll not be "scrupulous to recreate a little at fit seasons, "so I loiter not away the minutes I ought to "spend in devotion. I'll avoid Sunday-visitants "as much as I can, without rudeness and breach "of charity, and pray daily for diligence, *&c.* "These contain all that was intended in my "former resolutions, whereby I firmly bind my "self to obey all God's laws, and avoid all sin. "And I'll endeavour to avoid all occasions "thereof which I think are here contained, "with respect to the sins I am most prone to. "And as I beg pardon for all former rash vows, "so I humbly pray for God's grace to enable "me sincerely, faithfully and without scruple, 61 "to perform these resolutions as by that grace, "and the advice of my good father, I shall see "'em useful and fit; that I may perfect holiness "in the fear of the Lord, thro' *Jesus Christ* our "Saviour. *Amen.*"

To these he made the following additions *December* 4, 1712. "To prevent indevotion, "I'll endeavour at home to strike such an awe "upon my mind of the divine presence at "prayers, as if the room were a chapel, and "not be vain about prayer-time. I'll take care "to allow my self half a day at least for sacra- "mental preparation, unless hinder'd by un- "avoidable accidents."

In the *Easter* week his brother arrived, being sent very young, that he might grow up under his care, and the influence of his good example, which was lately strengthened by the conjunction of a suitable chamber-fellow. He was
62 happy also in Mr. *Roper's* favour and protection, who upon his arrival told him he should follow his brother's example, and he should do well enough; and the master upon his admission gave him the same advice. In the letter he writ the next day after his brother came, he thus expresses himself: "I shall use my utmost "endeavours, and all that little discretion I am "master of, to render my dear brother innocent "and good in his morals and conversation, "diligent in his studies, and decent and hand- "some in his carriage and behaviour. But, "alas! knowing my many defects in all, I "cannot depend upon my own endeavours, but "rather on your and my dear mother's united "prayers, which therefore as I thank you for, "so I heartily desire the continuance of them;

"and hope your commands (as also a desire of
"not falling short of that good opinion the
"master and Mr. *Roper* have conceived of me) 63
"to set my brother a good example in all par-
"ticulars, will perfect me in some degree at
"least in each of them." And concludes thus:
"I pray God of his infinite mercy long to pre-
"serve you and my dear mother in health and
"happiness, as the greatest blessing on earth to
"all your children; and that he would give us
"all grace to see our happiness in being comforts
"to you both, which you are pleased to reckon
"as a very great blessing to you. Be pleased,
"sir, to accept also the humble duty and thanks
"of

Your most obedient
And dutiful Son,
A. BONWICKE."

He had, I believe, for a good while used himself to daily examination; one of the first things written in the spare leaves of his *Officium* 64 *Eucharisticum* being this:

"Questions proper to put to our selves every
"evening, out of Mr. *Nelson.*

"How we have spent the whole day? What
"sin we have committed? What duty we have
"omitted? Whether we performed our morn-
"ing devotions, and how? Where other oppor-
"tunities of serving God have offered them-

"selves, how we have behaved our selves in "relation to them? If we have conversed, "whether with candour and affability? Whether "we have kept at a distance from slander and "evil-speaking, the bane of society? If we "have had leisure from business, how we have "improved our time? If we have been engaged "in affairs, with what honesty and fidelity we
65 "have discharged them? If we have diverted "our selves, whether innocently, and within the "bounds of Christian moderation? What mer- "cies we have received, and how thankful we "have been for them? What temptations we "have resisted? What ground we have got of "the sin which doth most easily beset us? "How we have govern'd our passions in the "little accidents that daily happen to provoke "us? What opportunities we have had of doing "good? and how we have used them? What "opportunities we have had of discouraging "evil? and how we have opposed it?

"Consider that thou art in God's presence "before whose tribunal thou must shortly ap- "pear."

Nay, in his private book of sacramental ex- aminations, I found a paper with the same heads of examination out of *Nelson*, of a much older date, which doubtless he made use of
66 from his first addressing himself to the holy sacrament, if not sooner. And this in con- formity to that excellent advice of the author

of *The Whole Duty of Man, Sund.* 6. § 25. of which he had been often a reader or auditor. "The oftner therefore we use this consideration "(says that incomparable author) the better, "for the less likely it is that any of our sins "shall escape our knowledge. It is much to "be wished, that every man should thus every "night try the actions of the day, that so if he "hath done any thing amiss, he may soon check "himself for it, and settle his resolutions against "it, and not let it grow on to a habit and course. "And that he may also beg God's pardon, which "will the easier be had the sooner it is asked, "every delay of that being a great increase of "the sin. And surely whoever means to take "an account of himself at all, will find this the "easier course, it being much easier to do it so 67 "a little at a time, and while passages are fresh "in his memory, than to take the account of "a long time together. Now if it be considered "that every wilful sin must have a particular "repentance before it can be pardoned, me- "thinks we should tremble to sleep without "that repentance; for what assurance hath any "man that lies down in his bed, that he shall "ever rise again? And then how dangerous "is the condition of that man that sleeps in an "unrepented sin!"

Now that this daily examination might be the more exact and useful, he about this time began to write down in *Latin* a short account

of the day, and what in the whole he observed amiss in himself. And for this purpose he always retired before bed-time, wherever he was; the retiring was observed, but the purpose unknown till after his death, when it was dis-
68 covered by the papers that remained. This daily examination made the weekly one preparatory to the holy sacrament very exact and very easy, which was (as I have before observed) usually performed on *Saturdays*, for the work was already done, and he had nothing to do, but to add the examination of that day to the foregoing ones of that week. However, his custom was on such days of preparation, besides this to note in a book he kept for that purpose (which I just now mentioned) his breaches of the several commandments, according to the method prescribed in his *Officium Eucharisticum*, which was very easy to him that had taken a daily account of himself. This examination, as well as the other, was writ in *Latin* with many abbreviations, designed to be understood by none but himself. It begins *April* 22, 1709. and is continued to the very day of his death.
69 The other papers begin *May* the 25th of this year, being *Rogation-Sunday*, and are of the same continuance. In these he observes how every hour was spent from his rising to his going to bed; and if any one, or any part of one was mispent, he notes it in the conclusion among his other faults, to be repented of and

amended. By these we learn what time was allowed for walking, and the necessary care of his health; what was taken up by his attendance on the chapel, on the hall, and on his tutor, and what remained for study, which never excluded his private prayers; and yet it appears he commonly studied eight or nine hours a day, and sometimes eleven or twelve. Nay once we find him sitting up all night at study, but out of order with it the next day, and blaming himself in his examination at night for his folly in watching beyond his strength.

Among other necessary affairs which took up part of his time, was that of writing letters, 70 of which he writ near sevenscore while he was at *Cambridge*, in which it appears he had still at heart the glory of God, and the good of mankind, and as occasion offered promoted both. Particularly in those which he writ to his brothers and school-fellows in the country, he encouraged them to diligence in their studies; and one especially which he wrote to one of them after he was bound apprentice, deserves a place here, wherein he supposes himself to need the good advice he gives his friend, and so artfully applies it to both. 'Tis as follows.

St. John's, Cambr.
Sept. 14, 1712.

DEAR COUSIN,

"The great acquaintance we had at "school, and all the while I lived with your

"mother, emboldens me to write first to you,
"who have not been so kind as to let me hear
71 "from you all the time I have been here. And
"to encourage you to correspond with me, I
"shall endeavour to make the nature of this
"my first letter to you such as may really be
"for your advantage. At this season of the
"year you cannot expect news, nor ought you
"at any time to expect idle tales from a philo-
"sopher: let us mount higher than such frothy
"trifles, and encourage one another in such
"things as may bring us in substantial pleasure.
"All persons that hope to live creditably here,
"or happily hereafter, must apply themselves
"diligently to some sort of business, art, or
"science: you have, I presume, to one; I to
"another. But this must be laid down as a
"self-evident axiom for both of us (if we design
"to make any proficiency in one or the other)
"that the first step to be wise, is to obey wise
"counsel, to practise the advice of our best
72 "friends; without this we shall never do any
"good, for by experience I know (as, if ever
"you have the misfortune to try, you will too)
"that young heads are neither fit nor able to
"chuse for themselves. This being premised,
"it necessarily follows, that above all we are
"obliged to respect our parents, and obey their
"counsels; because 'tis morally impossible, 'tis
"contrary to the dictates of nature, that they
"should do or chuse what is opposite to our

" interest. But all young persons (as for my
" own part I too often have) are apt to think
" quite otherwise, forgetting all the while the
" sanction of the fifth commandment, which
" only of all others denounces shortness of life,
" and therein all temporal calamities to those
" who disobey it by despising their parents.
" 'Twere needless to reckon up the many dread-
" ful examples of grievous punishments inflicted
" miraculously on such offenders; all histories 73
" (which in your business you have the oppor-
" tunity of often reading) are full of them. But
" were there not this command, our interest, as
" you may perceive by what I have said before,
" would naturally oblige us to respect and obey
" our parents, since without following their ad-
" vice and directions we must almost inevitably
" be rakes and beggars in this life, and eternally
" miserable in that which is to come. Next
" after our parents, if we would be masters of
" our trades, if we would prosper and be happy,
" which is the end all rational creatures propose
" to themselves: I must love and obey my
" tutor, you your master, being those who are
" to teach us those arts, which we hope by
" God's blessing will afford us a comfortable
" maintenance. This we must do chiefly, be-
" cause 'tis a duty included in the fifth com- 74
" mandment, and also because by our civil and
" meek deportment we may reasonably hope
" they, out of love and affection will be more

" careful and hearty in instructing us, than they
" otherwise would, or, in justice, were bound.
" As I have thus laid before you, dear cousin,
" what I at this time think seasonable, I desire
" you, as you see fitting, to take the same liberty
" with me; and don't take ill what I have here
" said, which flows from a sincere desire of your
" welfare, and from gratitude to your good
" mother, from whom I acknowledge my self
" to have received so many favours. Let me
" beg of you not to contemn these lines at the
" first reading, but give them a second: I have
" endeavoured to make 'em plain to you, and
" 'twill be your own fault afterwards if you do
" not profit by 'em. However, if all my poor
75 " endeavours fail, whether you think well or ill
" of me for this real kindness, I shall continue
" always to beg of God, that both you and I,
" and all who bear any relation to us, may in-
" crease in all goodness, but especially in loving,
" honouring and obeying all who are set over
" us, particularly our dear parents, that so, after
" a long and happy life here on earth, we may
" be made partakers of a blessed immortality
" in heaven. I think I need say no more at
" present, since the freedom I have used with
" you will sufficiently assure you, that I am
" your true and hearty friend, as well as,

Your affectionate cousin,
And humble servant,
AMBROSE BONWICKE."

In about a year's time from his return from *Headley* to the college, he had read over *Whitbey's* Ethics, *Thirlby* against *Whiston*, *Burgersdicius's* Ethics, *Curcellæus's* Ethics, *Puffendorf de Officio Hominis & Civis*, *Sanderson de Obligatione Jur. & Consc.*, the four last books of the *Æneis*, *Eustachius's* Ethics, and a second time as far as the Passions, the greatest part of *Collier's Essays;* the eight last *Pythian* Odes of *Pindar*, and the six first *Nemean;* half *Vossius's Partitiones Oratoriæ*, *Grotius de jure Belli & Pacis*, *Ray's* Wisdom of God in the Works of the Creation, *Allingham's* Use of Maps, *Euripides's Medea*, and 357 verses of his *Phœnissæ*, *Milton's Paradise lost*, 122 epigrams of *Martial*, a chapter out of the *Greek* Testament every day for eighteen weeks, 39 *Hebrew* Psalms, all *Sallust*, *Thomas à Kempis*, *Brome* of Fasting, *Whole Duty of Man*, and *Nelson*, all a second time on *Sundays* and other holy-days; *Suetonius*, *Caligula* and *Claudius;* five books of *Pliny's* epistles a second time, and three more added to them; more than five books of the adventures of *Telemachus* in *French*, which I mentioned before; about a third part of *Hierocles's* comment on *Pythagoras's* Golden Verses, the prologue and first satire of *Persius*, the two first *Catilinarian* Orations, that for *Milo*, and the two first *Philippics;* the first volume of *Echard's Roman* History, *Howell's* Epistles, *Tyrrell* of the Law of Nature, and against *Hobbs;* part of

76

77

Clerk's Physics and *Cheyne's* Philosophical Principles of Religion; with other books. During which time he also made six and twenty *Greek* or *Latin* themes, eleven copies of verses, six theses, six *Latin* epistles, two declamations, six epitomes, a great many arguments in ethics and physics for disputations; and added to the former *Excerpta* in his *Adversaria*, many observations and phrases out of the aforementioned authors. He had likewise, according to his
78 former method, turned part of the version of *Musæus* into *Greek* verse. And for *Demosthenes's* Oration *de Rep. Ordinandâ* he did something more, first translating above half of it into *Latin;* and dividing his paper-book into three columns, he wrote that version in the middle, and then turning it again into *Greek*, writ that on one side of his *Latin* version, and *Demosthenes's Greek* on the other. After the same manner he translated part of *Quintilian's* first oration *de Pariete Palmato*, and part of *Tully's* Offices into *English*, in which sort of translations he was generally very happy, and then returned 'em into *Latin*, opposing 'em to the authors in his paper-book. The same method he made use of for mastering the *French*, turning part of *Telemachus* into *English*, and back again into *French*, and then comparing his version with the author. Besides all this he had, at the motion of his best friend, undertaken the
79 translating a small tract of Bishop *Henshaw's*

into *Latin*. The title of it is, *Spare-Hours of Meditations*. The good man giving him the book, took occasion from hence of advising him not to suffer even such parts of his time as came under that denomination to pass away useless, and he who paid the greatest deference to all the counsels of so prudent and so kind a patron, gratefully accepted the book and the advice, and immediately applied that little spare time he had left to this translation, and by this time had gone through forty-five pages, for the most part very well, tho' some places were difficult.

And now having obtained leave from his father, he made him a second visit, taking his brother along with him. And having for almost a quarter of a year, in the severest time of it, been very serviceable, not only in instructing the boys as formerly, (in which he was sometimes relieved by his brother) but in calling 'em 80 up early, and condescending to any other assistance he was capable of giving the family: he return'd before *Lent*, with his brother, to the college; and by a letter dated *February* 17, 1712–13. gave his father an account of their safe arrival, and of the extraordinary care and concern of Mr. *R.* for them. After which he thus goes on: "I'm returned very luckily for "lectures, for on *Saturday* our sub-tutor, Mr. "*Newcome*, begun *Taquet's* Euclid to us, and "yesterday he began to read us *Rohault's*

"Physics. I'm very glad I brought the *De*
"*Chales*, 'twill help me, I hope, in mathematicks,
"which I find somewhat difficult. Besides our
"best friends, that little acquaintance I have
"made among my equals, I find, to my comfort,
"more and more civil to me; and can never
"enough adore the goodness of God, for the
81 "manifold supports, comforts and favours he
"hath showered down on me in this place."
After this, tho' he had honestly earned the
best entertainment could be given him at his
father's, yet he thus expresseth himself: "And
"now, sir, should I begin to return ordinary
"thanks to my dear mother and you, for those
"many and great favours I received in the
"country, I might seem to intimate, either that
"these were the first I had received from you,
"or else that I had made some competent re-
"compence for what kindnesses I had before
"been obliged by. Both which I so well know
"to be utterly false, that I am, on the contrary,
"deeply sensible of my being too too ungrateful,
"or rather (I hope) too incapable of making
"any recompence for those numberless obliga-
"tions you have laid on me ever since I had
"being. For from you, my dear parents, I
82 "gratefully acknowledge, I have received all
"that could be expected either from the most
"indulgent parents, best friends or kindest
"benefactors, to whom next under God, I owe
"all that little virtue, learning and fortune that

"I'm master of. In gratitude therefore, and
"out of a due sense of my own, and all our
"future interest, I think my self bound humbly
"to advise and press you, not to let slip Lady-
"day before you have fixed your removal. If
"nothing else, let the interest your children
"have in your life, quicken your search; and
"be assured I (and I doubt not all my brothers
"and sisters will agree with me) shall be very
"glad to abate much of that plenty you have,
"by God's blessing, always maintained us in, if
"we could but thereby add one day to either
"of your lives, or any little augmentation to
"either of your healths. Some small decrease
"of your school therefore, may be doubly use- 83
"ful; help you sooner to a house, and enable
"you to live longer in it. I know you'll so far
"remember my constant readiness to make
"good my words by my obedience, as not to
"think these mere compliments, *&c.*" For the
better understanding the foregoing, it must be
known, that *Headley* was a very good air for
young persons, but too sharp for his father,
which made him often think of removing into
some warmer place; and this son of his had so
tender and affectionate a concern for him, that
he was often pressing him to it. I suppose one
objection against it might be, the loss of some
of his scholars upon a removal, which he here
handsomly turns to an argument for it.

The very next day after the date of this, in

a spare leaf in his *Nelson*, he set himself the
84 following rules for his observation of the *Lent* that began that day: "*February* 18, 1712–3. "*A. W.* ordinary days only com. and once *A.* "*viz.* G. C. add *L.* P. to Noon Pr. Not vis. nor "go to C. H. *W.* and *F.* only one Me. *S.* only "2. and add to longest Pr. *L.* P. F ap. *A. W.* P. "to Noon Pr. *Emb.* D. only com. and add 2 "*Emb.* Pr. to all the rest. Allow ½ an hour "on *W*'s for med. and read. go B. H. P. W. "all strict F. not vow but endeavours. On *W*'s "add Me. *de* H. C. *J.* and on *S*'s add Me. and "P. on the H. S. and P. of Int. On *Sun.* to "accust. add *L.* P. Be stricter next *Lent.*

These will need some explanation: *A. W.* therefore stands for *Ash-Wednesday*, the day on which he made these rules. He confines himself to his commons on the ordinary days in *Lent*, and allows himself one draught of ale out of the grace cup; he adds the *Lenten* prayers out of *Nelson*, to his prayers at noon every day;
85 not visit nor go to coffee-house; *Wednesdays* and *Fridays* only one meal; *Saturdays* only two, and add to longest prayers the *Lenten* prayers on *Fridays*, (the meaning of *ap* here after the *F.* I cannot make out) and the *Ash-Wednesday*'s prayers out of the same book, to the noon-prayers on those days, *Ember*-days only commons, and add two *Ember*-prayers to all the rest. Allow half an hour on *Wednesdays* for meditation and reading going to bed. Holy

Passion-week all strict fasting; not vow, but endeavour. On *Wednesdays* add the meditation on the Holy Child Jesus, out of bishop *Ken's Winchester-Manual* (a book that he had made constant use of from the beginning of the year 1707. and in the spare leaves of which, he had writ prayers collected out of other books) and on *Saturdays* add meditations and prayers on the holy sacrament, and prayers of intercession, all out of the same manual: on *Sundays* to 86
accustomed, add *Lenten* prayers. The words, *Be stricter next* Lent, were writ in a smaller character, and added, I suppose, when that *Lent* was finished. His strict fasting now was more rigorous than formerly, for he eat nothing all the holy week till supper time, only on *Monday* and *Tuesday* he eat a little about four o' th' clock in the afternoon. On *Good-Friday*, when he was contemplating his Saviour's sufferings for him and all mankind, he denied himself at night the usual refreshment of his bed. This I gather from his diary, wherein the account of that day and the following are joined together. I find him there reading, meditating and praying till half an hour after one, and then sleeping (I suppose in his studying chair) till about six, when he betakes himself again to reading and praying till chapel time, without mentioning, as usual, his rising from bed. On the account of 87
this week were endorsed these words: *Ἡ ἁγία καὶ μεγάλη ἑβδομάς.*

His conscience was very tender, and he preserved that tenderness by the daily examination of himself; so that the sins of omission which generally are so little regarded notwithstanding that procedure of the last day, which our blessed Lord gives us in the xxv^th^ of St. *Matthew*, goes wholly upon them, could not be endured by him, but were as duly repented of as those of commission; and upon any difficulty, he had recourse to his good friend and neighbour, Mr. *Roper*, who was able and willing to give him satisfaction. His father was at a greater distance, and therefore he could not so readily consult him; but as we find him once before advising with him about the observation of the college-statutes, so in a letter about this time he proposes a case to him, which shews his
88 great concern to do the utmost of his duty, and not to be guilty of any sinful omission. The letter bears date *May* 29, 1713. Wherein after some other matters he thus proceeds: "I wish you "all the good success you can desire in finding "a fit place to remove to, and must again beg "you not to be too solicitous about a great "deal of room for lads, the trouble of which "may, perhaps, hinder the good effects of a "warmer region; or if (as you know best) we "cannot well subsist without such a mainte-"nance, let me prevail with you to take either "me, (who shall soon have kept all my terms) "or some other to your assistance. Let not

" any fears of hindring my preferment here,
" make you backward in being helped by me,
" for I shall willingly sacrifice my present satis-
" faction, (which I own is not little in a college
" life) and future hopes to your welfare; and,
" doubt not, but I shall be better rewarded for 89
" dutifulness to my parents herein by God, than
" I can be by any other, for any endowments
" which by his blessing I may acquire. I thank
" God we are both in good health, and can
" never hear too often that you are so. —— I
" desire your advice in this particular case: at
" St. *Mary's* there is a sacrament every month,
" and their time for receiving is after the uni-
" versity sermon is over, between eleven and
" twelve o' th' clock. I have of late, upon see-
" ing the holy table prepared, had some doubts
" whether I am not obliged to communicate
" there, tho' I have done it but three hours
" before in our own chapel. My main argument
" with which I think I have pretty well satisfied
" my self, that there is no such obligation in-
" cumbent on me, is the practice of the apostles
" and primitive church, whom I never read to
" have communicated twice a day, unless with 90
" a sick person, or on some such extraordinary
" occasion, and whom I take to be the best
" judges of the extent of our Saviour's command,
" and best to understand his institution of the
" holy sacrament, and therefore hope that in
" me who have received but just before, 'tis no

"criminal turning my back on the altar. Be-
"sides, I do not take St. *Mary's* to be the
"proper place for scholars to receive at, who
"must be supposed to have sufficient oppor-
"tunities in their own chapels. Be pleased to
"let me know if you think these arguments
"sufficiently grounded; and if you have any
"others to add, pray let me have 'em; or if on
"the contrary I'm in an error, and am obliged
"to receive the second time, pray let me know
"it." In his father's answer I find no more
than this: "As to the other point, I think you
91 "have determined it very well, and have nothing
"to add."

His brother being on the 10th of *July* elected scholar of the house, on the 14th he writ thus to his father.

"Hond. Sir,

"As you on the occasion of my being
"elected scholar began to me, so now do I to
"you on account of my brother's being upon the
"same level with me: *Te Deum laudamus, &c.*
"I shall never any more doubt the power of
"Mr. *R.* especially when united to that of Mr.
"*B.* by which, under the blessing of God, he
"has not only got us the scholarship, but also
"the firm promise of another exhibition, a full
"account of which you will have from my
"brother. These exhibitions too I find now
"(which is a greater enhancement of their value,

" and our friend's kindness) are kept till we are 92
" complete M.A. This good news will, I hope,
" make some amends for the tardiness of our
" letters to acquaint you with the receipt of the
" parcel which came safe hither on *Saturday*
" last. Pray return mine and my brother's
" many thanks to our dear mother and all her
" maidens for our linen; and, I hope, by God's
" blessing, we may one time or other be able
" to make the junior part some amends, tho'
" my mother I am persuaded we never shall.
" All our endeavours, all our successes, be they
" never so great or surprizing, will be too weak,
" too insufficient, to make her any returns for
" this, or any other of her troubles endured for,
" or kindnesses shewn to us. —— Having found
" the Almighty so wondrously gracious in his
" singular care of and providing for us, I cannot
" in the least doubt but that he has ordered
" your stay at *Headley* for the best, at least 93
" at present, taking it for granted that you
" have used all the means you could at this
" time for removing. Tho' I was formerly so
" much against your stay, yet now I find some
" satisfaction in it, because it will give me an
" opportunity of shewing how desirous I am to
" make you what returns I possibly can for all
" your great favours, by taking part of your
" trouble upon me. And therefore earnestly
" desire you, (or rather my dear mother, who,
" I believe, will be a more equitable judge of

" your case than your self) as soon as ever you
" find your self indisposed by the weather and
" cold, added to the too great fatigue of your
" business already, to send for me. I've kept
" so many terms that I'm perfectly at liberty in
" that respect, and therefore beg of you and her
" to consider your own ease wholly. —— Last
94 " week Mr. *B.* whose character you must needs
" have heard, brought a young gentleman hither,
" who being put in a chamber without a chum,
" my tutor on *Saturday* morning sent to me (at
" Mr. *B*'s request) to be acquainted with him,
" and accompany him a little at first. Accord-
" ingly I went, and as I was going, met Mr. *B.*
" He told me, tho' he was not personally ac-
" quainted with you, he had a very great respect
" for you, and appearing to be informed of our
" character, asked how my brother did, and de-
" sired the favour of us to be acquainted with
" the little gentleman, to whom he was too
" favourable in his commendations of us. He
" recommended him, a very pretty, modest
" genteel young man, to mine and my brother's
" acquaintance, and that of my friends, and to
" my care in Mr. *R*'s name, his very good friend.
95 " Had not Mr. *B*'s character, and a desire of
" preserving any young gentleman from ill com-
" pany, obliged me sufficiently to him, Mr. *R*'s
" name, you may be sure, would have that in-
" fluence upon me, as to make me lose some
" little time in his company till he were a little

"settled, and this occasioned my not writing "before. He acquainted the master also in "what hands he had put his friend, who, he "said, was pleased with it."

He had for about eight months from his return out of the country, kept very close to his studies, tho' I cannot give so full an account of 'em as I have given for the two former years. I find extracts out of *Suicer's Compendium Philosophiæ*, *Rohault's* Physics, *Derham's Boyle's* Lecture Sermons, Mr. *Hughes's* edition of St. *Chrysostom de Sacerdotio*, and Doctor *Hammond* on the New-Testament, in which last he read very often. The extracts out of him relate 96 chiefly to the use of the *Greek* words, and are entred in an alphabetical order, among those out of other *Greek* authors, *Hammond's English* being turned into *Latin*. He read also at the same time Sir *Norton Knatchbull*. He had likewise for his improvement in the *French*, translated the beginning of Monsieur *Boileau's Lutrin* into *English*, which remains in one of his paper-books; and in those others in which he kept the first draughts of his exercises, I find sixteen *Greek* or *Latin* themes, two theses, four copies of *Latin* verses, two *Latin* epistles, and one declamation within the aforesaid space of eight months.

And now being desirous of seeing his friends in *Surrey* again, and of assisting his father, in that time of the year when he apprehended he

would most need his assistance, he made them the third and last visit. It was in the beginning of *October*, while the coaches continued to go
97 through in a day. On which account he got up by three o' th' clock, and was not in *London* till past seven, and by that means caught some cold, which turned afterwards to an ague, a distemper to which he was too subject. Yet notwithstanding the fatigue and disorder of his journey, he went to God's house that night and joined in the public service: and according to his constant practice, was twice a day at church while he continued in town, except only one evening when he was sick in bed. Being got to his father's, he betook himself heartily to the business of the school, notwithstanding his illness, which it pleased God in a short time to deliver him from. But tho' he recovered of his ague, he was often indisposed, which yet hindered him not in his duty either to God or man. Nay, he seemed always more concerned for his father's indisposition, than for his own;
98 and tho' he too much neglected himself, yet would look upon him at such times with the greatest tenderness, and put him upon taking something, or using some diversion that might make him better. The same unfeigned love and respect for him he shewed upon another occasion, which offered it self during this time of his being at *Headley:* one of the boys deserving punishment, was called out to it, which

he not complying with, his father took him by the hand, and he making shew of resistance, this most dutiful son, immediately uncalled, ran with the greatest zeal and eagerness to his father's assistance, as not being able to bear any thing that looked like an insult on his person or authority.

I find by his papers about this time he took up the custom on *Sundays*, and other holy days, of singing bishop *Ken's* Morning Hymn as soon as he awaked, after which he got up to his devotions. And this, no doubt, he did in the 99
same devout manner he was always observed to join in that seraphic prelate's Evening Hymn, which used to be sung at his father's on *Sunday* nights. He was always very strict in keeping that day holy, and would not allow himself so much as to write a letter on it, without necessity, but prepared on the *Saturday* what was to go by that day's post. He was generally first of the whole family ready for church, whither he delighted to go, and was troubled when the badness of the weather obliged his father to perform the service at home. Besides his constant attendance on the public service either at church or in the family, he often retired to his private prayers, usually four times in the day, and sometimes more, to which he joyn'd reading the Holy Bible, or some other good book. Part of the business of that day likewise was writing into a paper-book he kept for 100

the purpose, what he remembered of the sermon, either preached at church, or read to him at home. This exercise he had been a good while used to while at school, and continued it at the university on holy days, not having leisure for it on *Sundays*, as he had in the countrey, concerning which we have before met with a resolution of his, *page* 40. And he left behind him four volumes of such abstracts of sermons, beginning *July* 1, 1705. and ending with two resurrection sermons on *Easter Monday* and *Tuesday* 1714. as preparatory to his own dissolution. In this he was arrived to a wonderful perfection, being able to write down the main of the sermon, not only as to the matter, but even the very words of it, with which on *Sunday* evenings he entertained the family, and set a noble example for the young gentlemen to imitate, by which some of 'em improved to a
101 very great degree, tho' they were never able to equal it. While he was preparing himself for the holy sacrament on *Christmas-Eve*, he wrote in a loose paper the examination of his whole life, beginning it thus: "When I consider my "life, I find a continual wonderful providence "and care of God over me in every stage of it, "and therefore the greater ingratitude in me, "in that &c." And this memorandum in his *Officium Eucharisticum*, *December* 24, 1713. "'Twill be useful at all times to avoid doing "what I've once condemned, till I am fully

"satisfied to the contrary; and to be constant "in *Friday's* examinations, especially in the "country, unless great necessity hinder; not "to put off noon devotions, nor lazily mispend "spare times, and not trust too much to my "present thoughts."

A little before his return to *Cambridge* on *January* 21, in the parish of *Great Bookham*, 102 not far from his father's, there was a great quantity of *Roman* coins found. As the countrymen were ploughing, the plough struck against a large urn and broke it, and discovered the coins: there were about half a peck of them, all copper. As soon as his father and he heard of it, they went to view the place, and get what they could of them. There were none among those that they saw older than *Gallienus*, or later than *Dioclesian*. The little while he staid after this, when the toil of the day was over, he assisted his father in cleansing those coins they had procured, discovering the impresses, and in reading and transcribing the inscriptions. On *February* 8, being *Shrove-Monday*, he walked to *Epsom*, in order to go from thence by coach to *London;* his father accompanied him part of the way, acknowledging the good service he had done him, and thanking him for it, and at 103 parting, with his blessing, gave him two kisses, little thinking they were the last he should give him in this world. He went to church that evening at *London*, and so morning and evening

constantly as formerly, till he left the town. He gave his father an account of his safe arrival at *Cambridge* in a letter by his brother, who hastened to supply his place at *Headley:* and acquaints him that the lads of his year being apprized of his return, quickly took care that he might not lose his turn of disputing and declaiming; and what he knew would be very grateful, that his brother brings along with him a coin of *Constantine's*, with a fair reverse, SOLI INVICTO COMITI. Quickly after this I find the following entry made in his *Officium Eucharisticum*, which seems to be taken out of one of the sermons he heard that day at St. *Mary's*, where he was a constant attendant, and of which I
104 find no abstract in his sermon-book: "*Sunday*, "*February* 28, 1713–4. *Psalm* v. 1, 2. *Ponder* "*my words, O Lord: consider my meditation. O* "*hearken thou unto the voice of my calling, my* "*King, and my God: for unto thee will I make* "*my prayer.* The study of prayer, recollection "and composure of mind. Mischievous prayers, "when we ask for things that appear good, de- "signed to ill purposes, or to be got by ill "means. Frivolous, when we ask for worldly "things, rather than, or before heavenly. Fan- "tastical, when we strive not to gain the virtues "we pray for. The inward intention of the "heart, and what that is set upon, is the prayer, "not the words. Complacency arising from a "good performance of this duty, inquietude "from the contrary."

He had received no letter from *Headley* in above a month's time after he had left it, which 105
gave him great uneasiness, of which he complained thus to his father *March* 15, 1713–4.

"HON. SIR,

"After a very tedious expectation, and "many disappointing negative answers from "the buttery-men, I received my brother's last "*Friday*. Tho' I was in great hopes my brother "would have given me an account how he "performed his journeys, what success you had "in getting more coins *&c.* before the month "was out; yet I bore being balk'd pretty well "till *Sunday* was sevennight. I had then been "within a day of a month from *Headley* without "any letter, and could not help being uneasy "from that time till *Friday;* because you were "pleased to promise me at parting, that I "should never wait longer than a month for a "letter. Mr. *R.* asked very frequently after 106
"you all, and wondered my brother sent no "account, *&c.* When I reflect on what I have "writ, I almost fear you'll think me too bold, "in taking notice of that which I'm sure your "forgetfulness only of the exact time, or your "depending upon my brother to observe it, "was the cause of. Only this I know, you'll "put the best interpretation on my words and "judge, (which is really the truth) that my "desire of often hearing how you do, especially

" at my first being separated from your company,
" after so long an enjoyment of it, makes me
" watch the times so exactly, and consequently
" so soon observe any failure in that respect."
For the reason (I suppose) mentioned in this letter, that his father left the correspondence wholly to his brother, I find no more of his
107 father's letters among his papers, tho', as I before observed, he carefully preserved them.

The time now drew near that the Lord would take him to himself, and as the philosophers have discovered an acceleration of the motion of heavy bodies in their descent towards the earth, the same may we suppose in the ascent of a pious soul towards heaven; the nearer it approaches to it, the more powerful is the attraction, and the more vigorous the motion. The *Monday*, *Tuesday* and *Wednesday* in the holy week he eat nothing till supper time, only once a few figs in the afternoon; *Thursday* being the feast of the Annunciation, he dined as well as supped, and then watched with his Saviour the night that he was betrayed, in part of which he wrote the following articles, and the resolutions that day and the next.

108 *In the name of God.* Amen.

Good Friday, March 26, 1714.

'Being moved (I hope) by the Spirit of God,
'and excited by reading bishop *Beveridge's*
'*Private Thoughts*, &c. after some days' fasting,

'abstinence, watching and praying for the particular assistance and direction of the Holy 'Ghost, I formed these articles of belief, from 'the Apostles' Creed, Bishop *Beveridge*, Mr. '*Nelson*, &c. and the following resolutions 'grounded thereupon, intending after to examine 'my evil ways, bewail and repent me of my 'sins, that so I might worthily partake of the 'holy eucharist at *Easter*, and also be enabled 'to lead the remainder of my life in true faith 'and obedience, without superstition, scruple 'and doubtfulness.

I.

'*I believe in God the Father Almighty, Maker 'of heaven and earth*, i. e. I believe there is one 'God the being of all beings, and that whatso- 109 'ever he would have me to believe or do, in 'order to his glory or my happiness, he hath 'revealed to me in his holy scriptures: whence 'I learn to believe, that as there is one God, 'so this one God is three Persons, Father, Son, 'and Holy Ghost. Consequently I believe the 'divine inspiration of the holy scriptures, the 'canon received in the church, and that the 'Christian religion which they teach is the only 'true religion in the world.

II.

'*And in Jesus Christ his only Son our Lord;*

III.

'*Who was conceived by the Holy Ghost, born
'*of the Virgin Mary;* i. e. I believe that the
'Son which is the Word of the Father, begotten
'from everlasting of the Father, the very and
'eternal God, of one substance with the Father,
110 'took man's nature in the womb of the blessed
'Virgin, of her substance; so that two whole
'and perfect natures, that is to say, the godhead
'and manhood, were joined together in one
'Person never to be divided, whereof is one
'*Christ*, very God and very Man. And I be-
'lieve that *Christ* was conceived without sin,
'but that I was conceived in original sin, and
'brought forth in iniquity, and being by nature
'a child of wrath have been ever since working
'vanity, for my *righteousness is as filthy rags*,
'but am by *Christ's* merits made a child of
'grace; for I believe that the Son of God was
'made the Son of Man, that I the son of man
'might be made the son of God.

IV.

'*Suffered under* Pontius Pilate, *was crucified,
'*dead and buried, he descended into hell;* i. e. I
'believe that *Christ* lived to God, and died for
111 'sin, that I might die to sin, and live with
'God; and this not in his divine, but humane
'nature, (for the divine nature cannot be born,
'and suffer, and die, and be buried, and rise
'again from the grave) but as it was one and

'the same Person which subsisted in both 'natures, we may properly be said to be re- 'deemed by the *blood** of God, and that *the* 'Lord of glory was *crucified*† for us. I believe 'also, that he being dead, his soul continued 'in a state of separation for a time, that he 'suffered not any torments of the damned, but 'triumphed over the devil and led him captive.

v.

'*The third day he rose again from the dead:* 'I believe too that *Christ* thus rose from the 'grave, that I might rise from sin; reuniting 'by his infinite power the same soul to the 'same body which was buried, and so rose the 'same man.

VI.

'*He ascended into heaven, and sitteth on the* 112 '*right hand of God the Father Almighty:* i. e. 'I believe that the only begotten and eternal 'Son of God, after he rose from the dead, did 'with the same soul and body with which he 'rose, by a true and local translation, convey 'himself from the earth on which he lived, 'thro' all the regions of the air, thro' all the 'celestial orbs, until he came into the heaven 'of heavens, to the most glorious presence of 'the majesty of God, and that he is ascended 'into heaven that I may come to him; and

* Acts xx. 28. † 1 Cor. ii. 8.

'that being exalted to the highest dignity in 'his Father's kingdom, he there makes per- 'petual intercession for us.

VII.

'*From thence he shall come to judge the quick* 'and the dead: i. e. I believe that our Lord '*Jesus Christ* shall at the end of the world
113 'descend from heaven in his human nature, 'and summon all mankind to appear before his 'dreadful tribunal; where they shall come upon 'their trial, have all their actions strictly ex- 'amined, and according to the nature and quality 'of them be adjudged, the righteous to eternal 'happiness, the wicked to eternal misery.

VIII.

'*I believe in the Holy Ghost;* that he is very 'God, the third Person in the undivided Trinity, 'proceeding from the Father and the Son, and 'coequal and coeternal with them.

IX.

'*I believe the holy Catholick Church; the com-* 'munion of saints.

X.

'*The forgiveness of sins:* I believe that God 'in his unspeakable mercy gave his Son *Jesus*, 'and the Son gave himself, to become a surety
114 'for the debt we by our sins had contracted, 'and did offer himself up a sacrifice by his 'death to God's justice, and a satisfaction for

'us; thereby reconciling us to God. I believe
'that I have no merit at all of my own, and
'trust in *Christ's* merits only for justification,
'who by his grace also, I believe, delivers us
'from the dominion of sin, enabling us to
'repent of it and mortifie it: For *we* are not
'sufficient of our selves, *but our sufficiency is of*
'*God*, who worketh in us to will and to do of
'his own good pleasure. But I believe that his
'merits will stand me in no stead, unless I
'endeavour after sincere obedience in my own
'person; his merits being imputed to none, but
'only such as apply them to themselves by
'faith; which faith in *Christ* will certainly put
'such as are possessed of it upon obedience to
'God. So that I must endeavour after obedi-
'ence as much as if that alone were to gain me 115
'salvation; and I must rely as much upon the
'merits of *Christ*, as if I were bound to no
'endeavours after obedience. As to the active
'obedience of *Christ* making part of our justifi-
'cation, I conceive it not a point of faith ab-
'solutely necessary to salvation, tho' this text
'1 *Cor.* i. 30. seems to imply it. I trust in the
'merits of *Christ* as revealed, to be the satis-
'faction for my sins, and the justification of my
'person; and think I need not be solicitous
'about the predestinarian and Calvinistical
'opinions of bishop *Beveridge* concerning free-
'will, reprobation, and election; at least not
'yet a while.

XI.

'*The resurrection of the body:* i. e. I believe 'that after a short separation, my soul and body 'shall be united together again, in order to
116 'appear before the judgment seat of *Christ*, 'and be finally sentenced according to my 'deserts.

XII.

'*And the life everlasting:* i. e. I believe firmly 'the immortality of the soul, for God hath said 'that, *Eccles.* xii. 7. *My spirit shall return to God* '*who gave it;* and that according to the actions 'done in the body, it shall either be admitted 'to the eternal fruition of the glorious Godhead, 'or be sent into everlasting fire prepared for the 'devil and his angels.

'In these articles of my belief, I learn to 'believe, 1, In God the Father, who hath made 'me and all the world; 2, In God the Son who 'hath redeemed me and all mankind by his 'death, and who has satisfied God's justice for 'my sins, upon my faith and my repentance, 'my future love and obedience, which are the 'terms of the new covenant of grace, which I
117 'believe God hath made with man in the second '*Adam;* he promising me on his part, pardon 'of sins, eternal life and strength to do my duty, 'by the assistance of God the Holy Ghost; in 'whom, 3dly, I learn to believe, and that he 'sanctifieth me and all the elect people of God.

'Which covenant I believe it hath pleased God
'to seal to us by a double seal, baptism and the
'Lord's supper. The first being that rite whereby
'we are admitted into covenant with God, wherein
'the guilt of original sin is washed off, and we
'receive strength and power to live righteously,
'(not by our own, but by God's strength) if we
'will but diligently and sincerely make use of
'it to perform our part of the covenant, and
'humbly beg for more; we are restored and
'admitted to God's favour, and have a title
'given us to glory in heaven. The second is
'the Christian sacrifice, a solemn and lively re- 118
'presentation of the death of *Christ*, and offer-
'ing it again to God, as an atonement for sin,
'and reconciliation to his favour, wherein we
'renew our baptismal covenant with God, who,
'I believe, will make good to us the benefits
'of it upon our due reception of this holy
'eucharist, furnishing us with free grace and
'comfort; wherein we verily and indeed receive
'the body and blood of *Christ* to all intents
'and purposes, to which he did speak them to
'be, and as he meant and designed them to us.
'Provided we examine, confess and bewail our
'sins before God, with a true sense of, and
'sorrow for them, and, taking firm resolutions
'for the time to come utterly to relinquish
'and forsake them, solemnly engage our selves
'in a new and truly Christian course of life;
'having a lively faith in God's mercy thro'

'*Christ*, with a devout, humble, thankful re-
119 'membrance of his death, and being in charity
'with all men, heartily forgiving those who
'have offended us, and making restitution and
'satisfaction to those we have injured. This
'I take to be the sum of what I promised in
'the second article of my baptismal vow, *viz.*
'To believe all the articles of the Christian faith,
'contained in the Apostles' Creed, and in the
'writings and explanations of pious and learned
'men; all the necessary parts of which I can,
'I trust in God, confirm by express scripture,
'or lawful inference from it. And as to some
'controversial points intermixed, I find them
'not laid down in scripture as necessary articles
'of faith, and think I need not as yet be over-
'solicitous about them.

'Tho' I cannot fully comprehend all the
'mysteries in my faith, yet I fully believe 'em,
'because God has revealed them.

120 'The best preparation for the holy sacra-
'ment, is to endeavour to live constantly ac-
'cording to the precepts of the gospel, which
'will fit a man to receive at any time.

'Having endeavoured to lay a firm found-
'ation of faith, by God's grace, I proceed now,
'relying upon the same grace, to form such
'resolutions as may make my practice suitable
'thereto, and conformable to God's holy will.
'In the first place I solemnly renew my bap-
'tismal vow, (begging pardon humbly for any

'rash ones that I have since made) my part of
'which, *viz.* all that is to be performed by me,
'I find summed up by the apostle* in these
'words: *That denying ungodliness and worldly*
'lusts, we live godly, righteously and soberly in this
'present world; which is excellently paraphrased
'in our Church Catechism, summing up all at
'the end of the Ten Commandments, the whole 121
'of our duty to God, our neighbour and our selves.

I. 'I resolve therefore, as 'tis my duty, to be-
'lieve in God; *i. e.* to believe the holy scriptures
'which are his word, taking all the laws therein
'recited for his laws, and the promises of pardon
'and happiness to the penitent, and the threat-
'nings of death to the impenitent, for his pro-
'mises and threatnings; and to make this
'effectual, I'll endeavour to walk by faith, not
'by sight, that so I may not be deceived by
'the false baits of sin, nor prefer momentary to
'eternal pleasures. This will encourage me in
'self-denial, and comfort me under all calamities.

II. 'I resolve to fear God, and to love him
'with all my heart, with all my mind, with all
'my soul, and with all my strength: I'll en-
'deavour therefore not to do any thing that
'may offend him, and for his sake will do all 122
'that he bids me. I'll endeavour always to be
'looking upon God, as always looking upon
'me, which shall make me not dare to do any
'ill action in his sight, that I would not do

* Tit. ii. 12.

'before men. And since God sees my inward
'thoughts, I'll endeavour as much to watch
'over the motions of my heart as my outward
'actions, that they may not be wicked nor vain,
'proud, lustful, &c. or hindring my studies.
'To which end 'twill be useful to keep my
'mind fixed on good or innocent objects, and
'to examine all thoughts of moment as they
'come into my mind, that by letting an unex-
'amined thought harbour in my breast, I be
'not drawn into sin: Not as if I could examine
'every one, but such only as have the face of
'sin. I'm resolved to love God as the greatest
'of goods, and hate sin as the worst of evils,
123 'which love I must shew, by endeavouring
'always to please him in avoiding that; and
'in all my expressions of love to my fellow
'creatures, so to love the person, as yet to
'hate his sins; and so to hate his sins, as to
'love the person. I'll endeavour habitually to
'desire spiritual mercies more than temporal,
'and these only in reference to them; and there-
'fore to subject my affections to my reason,
'and this to the word of God.

III. 'I resolve to worship God, to give him
'thanks, to put my whole trust in him: *i. e.* in
'his providence for outward supplies as I need
''em, in his mercy for pardon of sins when I
'repent of them, and in his Spirit for grace and
'inward aid when I endeavour together with
'him. And thus trusting in God, I'll endeavour

'to arm my self with that spiritual courage and
'magnanimity, as to press thro' all duties and
'difficulties whatsoever, for the advancement 124
'of God's glory and my own happiness. I'll
'endeavour to conquer those childish fears I've
'formerly been troubled with; the surest remedy
'against which is always to keep a good con-
'science. I will call upon God devoutly in my
'religious addresses to him. I'll be devout at
'publick prayers, and at home I must take care
'to strike as great an awe of the divine presence
'into my mind, as if I were at church. To
'prevent indevotion, I'll take care to meditate
'before hand seriously, and fix in my mind an
'awe of the tremendous majesty I am going to
'address, take fitting opportunities when I am
'best inclined to, and prepared for prayer. To
'which end 'twill be useful as often as I can to
'say my evening prayers before nine, my noon,
'especially at home, before six o' th' clock. I
'must reject all wandring thoughts, and to pre-
'vent their intruding, 'twill be useful to keep 125
'my eyes fixed on my book in chapel, or shut
'or covered, or so fixed upwards, or some way,
'that they bring not in matter for wandring
'thoughts. I'll endeavour to behave my self
'decently in chapel, bridling my tongue from
'loose talk and jesting, and not speaking with-
'out necessity during divine service; and not
'minding what others do to my own hindrance,
'by unnecessary bowing, *&c.* in prayer time:

'and be as devout as I can at singing of psalms,
'anthems, &c. I'll take care to allow my self
'a fit time for sacramental preparation, and to
'facilitate it, be careful over my nightly ex-
'aminations; and besides, unless lawfully or
'unavoidably hindered, allow half a day for
'such preparation.

IV. 'I resolve *to honour his holy Name and*
'*his Word:* and therefore to make his holy
126 'Word the rule of all my actions, as that which
'contains fully all my duty. And I will en-
'deavour so seriously to hear and read it, as
'that I may constantly be confirmed by it in
'well-doing, and also perfected in my knowledge
'of what I am to believe, and particularly
'practise in order to my eternal salvation. To
'this end also I must be attentive to sermons,
'which for my improvement 'twill be useful to
'write down on holy-days as my circumstances
'will permit, not scrupling sometimes to omit
'it for a greater good, or other lawful hindrance.

V. 'I resolve *to serve God truly all the days*
'*of my life.* I will therefore endeavour to do
'every thing in obedience to the will of God
'with a right intention of mind; especially my
'acts of charity: and make his glory the aim
'of all my designs ultimately, tho' I'm not
127 'obliged particularly and immediately to design
'it in every single action. To make these en-
'deavours the more effectual, I set my self
'these rules, and must take care not to venture

'on any action of moment, where I can de-
'liberate, 'till I know 'tis lawful, lest by doubt-
'ing I make all my actions sinful; and as for
'sudden acts, 'tis the safest way not to venture
'on what I have condemned already, till I am
'convinced fully of my mistake. The best way
'to serve God is to make *Christ* my pattern,
'where I doubt, asking my self, what he would
'do; always judging, that what he had com-
'manded in scripture he would do, or what is
'not expressly or implicitly forbidden there.
'In all my behaviour I'll endeavour to be con-
'siderate, and never do any thing that in my
'conscience I am persuaded is unlawful, nor
'obstinately oppose the motions of God's holy
'Spirit exciting me to do my duty, nor wholly 128
'disregard the inward whisperings of my con-
'science, but incline to them as far as they are
'necessary, and my affairs will permit; but take
'care too not to be led into unnecessary scruples
'and superstition thereby. I must not indulge
'my own corrupt inclinations contrary to scrip-
'ture and reason, nor break rashly a well
'weighed resolution; and take care not to be
'imposed on by specious suggestions and false
'reasoning. 'Twill be proper for me to follow
'my father's advice and good example, especially
'in relation to swearers, and using gaming or
'vain recreations on fast-days; and in all real
'momentous doubts to incline to the safest
'side.

VI. 'I resolve, as 'tis my duty, *to love my 'neighbour as myself, and to do unto all men as 'I would they should do unto me.* To love and
129 'honour, and, when need is, to succour my 'father and mother. I'll endeavour to practise 'the great duty of charity in all its branches, 'being the true love of God and our neighbour, 'and to do good to all in the best way that 'I can with prudence and discretion.

VII. 'I resolve *to honour and obey the king, 'and all that are put in authority*, actively or 'passively: and in the circumstances I am at 'present, to direct my self according to a good 'rule of my father's.

VIII. 'I resolve *to submit my self to all my 'spiritual pastors, and all my governours, and to 'shew reverence to all my betters:* I'll endeavour 'therefore to carry my self with due respect to 'my superiors, with condescension to my in- 'feriors, and civilly to all; guarding my self 'against all proud, surly, insolent behaviour
130 'even to the meanest; and giving my betters 'all the respect they justly require, and their 'titles in opposition to the mad notions of 'quakers, &c. To this purpose I ought often 'to consider that the meanest of my fellow- 'creatures in some measure excel me, and 'therefore be willing to undergo little injuries, 'deficiencies in their service, and small affronts.

IX. 'I resolve *to bear no malice nor hatred 'in my heart, to hurt no body by word or deed,*

'*but to be true and just in all my dealing.* To
'this purpose I'll particularly guard against
'anger and hasty speeches; and that I may
'not sin by anger, take care it be placed on
'a due object, and do not exceed its proper
'bounds. I must not be *hasty in my spirit*,*
'but *defer* my *anger* according to *discretion*.†
'I'll take care never to speak evil of any, unless
'justice or charity, or some good reason oblige 131
'me to it, so as to do him no harm, and to
'keep from the greater fault. I'll not indulge
'my self in idle tales, and censurings of others,
'lest I wound my neighbour's credit, and his
'charity to whom I speak: and to take away
'all occasion of this, not hear with pleasure
'evil of others, and when I do, conceal it,
'unless good reason call it forth. To avoid
'anger, it will be useful to be prepared to bear
'little affronts, and not to revolve in my mind
'aggravations of injuries, and avoid peevishness
'about meats, *&c.*

X. 'I resolve *to keep my hands from picking*
'*and stealing, and my tongue from evil speaking,*
'*lying and slandering.* To govern my tongue
'I will endeavour always to set a watch before
'my mouth, avoid much speaking, consider as
'well as I can what I speak, and take care that
'*no corrupt communication proceed out of my* 132
'*mouth*,‡ but what either is beneficial, or at

* Eccles. vii. 9. † Prov. xix. 11.
‡ Eph. iv. 29.

'least harmless. I'll avoid all vain swearing,
'and endeavour to reprove it in others as I can,
'and some way or other shew my dislike to
'such company, endeavouring to be very un-
'easy at hearing God's holy name prophaned,
'not rashly venturing amongst common swearers,
'and if no other method will do, leaving such
'company as soon as I can. I'll take care too
'to avoid all lying, making my intentions con-
'ditionally, and not indulging jesting lyes. I'll
'avoid carefully rash execrations and swearing
'in thought, and not help out discourse with
'scandalous stories, but as prudently as I can
'discountenance such talk, and vindicate my
'neighbour's injured credit as well as I can.
'And that I may not be censorious or uncharit-
133 'able, and have unjust suspicions and mean
'opinions of others without reason, I'll take
'care not to be proud and self-conceited my
'self, but meek and humble, often calling to
'mind my great and crying sins.

XI. 'I resolve *to keep my body in temperance,* '*soberness and chastity, and not to covet other* '*men's goods.* I'll endeavour to avoid all manner 'of uncleanness, and all filthy company, never 'by smiling, *&c.* countenancing any obscene 'jests; but beating down all impure thoughts, 'and irregular fancies, at their first beginning, 'not consenting to the least approach towards 'uncleanness, which my conscience shall check 'me for. I'll endeavour upon the first true

'sense of having drunk enough to leave off;
'and tho', perhaps, I could bear more, yet deny
'my self, lest I be ensnared unawares by little
'springs and dissimulations. I must take care
'that hunger or carelessness do not make me 134
'omit saying grace devoutly to my meals; and
'endeavour by my example, and other prudent
'means, to bring others to this good practice.

XII. 'I resolve *to be diligent in my own call-*
'ing, and to do my duty in that state of life, to
'which it hath, or shall, please God to call me.
'To this end I'll take care to do all my actions
'with prudence and discretion, endeavouring to
'bestow my charity with a due proportion to
'what God has given, or rather lent me to
'be accounted for. I'll be wary in the choice
'of my company and friends, and faithful and
'constant to those I shall enter into a state of
'friendship with, as I desire my friend should
'be to me. I'll endeavour by a double diligence
'in my studies, especially, if possible, to redeem
'my past time, employing all the gifts and en-
'dowments both of body and soul, to the glory 135
'and service of my great Creator, improving
'the talents he hath given me, to his honour,
'and my neighbour's benefit; endeavouring to
'improve good thoughts into holy actions, and
'to take afflictions as tokens of his mercy to
'me, and to amend under them. I'll take care
'that my recreations be innocent, and take not
'up too much of my time, suiting them to the

'particular circumstances I may be in; and not
'be overscrupulous about them, nor childish in
'my behaviour, chiefly regarding my health and
'reputation, and watching that I be not drawn
'to covetousness, anger, cheating or tamely
'hearing swearing in them, so as to seem to
'comply with it; and therefore 'twill be best
'to avoid much play, or, with others, than
'known acquaintance. To avoid idleness I
136 'must take care not to loiter away my precious
'time, especially such as is designed for de-
'votion, and not let my friends rashly persuade
'me to mispend my time, and must find em-
'ployment for broken hours.

'Thus have I endeavoured to fence my self
'against sin, by these rules, laying no obligation
'on my self so as to be guilty of perjury if I
'break them, binding my self only to my RESO-
'LUTIONS, which I think chiefly contain my
'duty, and only so far as they are matter of
'duty. The ENDEAVOURS which are subjoined
'to the RESOLUTIONS, I take to be useful; and
'those which I think most to my present cir-
'cumstances, which yet I fear will be most
'difficult, I have marked with red lines [*the*
'*original was so marked*] and purpose to be
'most careful in observing them. Yet not ty-
'ing my self up strictly to 'em, but so far as
137 'they are not matter of duty, leaving my self
'at liberty to alter, omit, or neglect them, as
'I shall see just occasion upon reasonable

'grounds and good advice. I am not for
'making too many resolves, because I have
'found the sad inconvenience, and been in-
'snared thereby. And I take some of the
'bishop's about our thoughts to be unnecessary,
'impracticable and pernicious to health, as wit-
'ness —— In short, I intend not to be enslaved
'to any odd expression I may have used, my in-
'tention is sincere to perform my duty to God,
'my neighbour and self, and therefore must ob-
'serve these ENDEAVOURS only as they are
'useful to it in each particular. Taking care
'in general to be considerate, to keep out of
'temptation by diligent employment in a lawful
'calling, or harmless exercise and devotion:
'endeavouring to secure my duty in the first
'place, and these rules only as they are sub-
'servient to it, lest I lose that which alone is **138**
'necessary, and insnare my self in superstition
'and sin by those means which I choose to
'keep out of it. Circumstances will alter. **Be*
'ye wise as serpents, and harmless as doves.
'†*Give not that which is holy unto the dogs,*
'neither cast ye your pearls before swine, lest they
'trample them under their feet, and turn again
'and rend you. Offer not the sacrifice of fools.
'‡*He that will come after me let him deny him-*
'self.

'And now, O my God, I am not able of my
'self to do any thing that is good; 'tis thy self,

* Matt. x. 16. † vii. 6. ‡ xvi. 24.

'my God and my guide, that I solely and
'wholly depend upon. O for thine own sake,
'for thy Son's sake, and for thy promise sake,
'do thou both make me to know what thou
'wouldst have me to do, and then help me to
139 'do it. Teach me first what to resolve upon,
'and then enable me to perform my resolutions.
'Keep me, if it seem good to thee, from scru-
'pulousness and superstition, carelessness and
'profaneness; that I may chearfully walk with
'thee in the ways of holiness here, and rest
'with thee in the joys of happiness hereafter,
'thro' *Jesus Christ* our Lord. *Amen.*'

Both *Good-Friday* and *Easter-Eve* he fasted till the evening, and on the latter of these days he rose about half an hour after five, tho', as we have observed, he had not slept the preceding night. He again examined his whole life past, and that he might do it the more exactly, he made use of the catalogue of sins at the end of his *Nelson*, as well as that in his *Officium Eucharisticum*. And from this time, to the day of his death inclusive, I find the accounts of
140 his sacramental examinations much larger, and more exact than formerly.

Understanding his mother was to be in *London* in the *Easter* week, he writ to her thither on *Easter-Monday;* and this being his last letter to her, I shall give you part of it, that you may see how he took his leave of her. In the first place

he hopes, before she leaves the city, she will trouble her self so far as to let him know how all dear relations do, particularly how his father has born up against the remaining part of the winter since he left him. And then after a pretty deal of business, in which he was always very exact, towards the conclusion he proceeds thus: "My business generally leading me to "write to my father, but having now an oppor- "tunity to do it to your self, I should seem "unmindful of those particular and affectionate "kindnesses you have been all along pleased to "shew me, more especially when I was last with 141
"you; did I not return you my hearty thanks "for them. Tho' at present I have no great "prospect of it, yet I trust God will some time "or other so bless with success my earnest en- "deavours of making my self fit for the support "and comfort of my dear parents, that I may "make returns of gratitude in my actions, rather "than my words. But however he pleases to "order that, be assured, madam, I shall never "want the will to do it so long as any sense "of duty remains in me, which, as it has had "so many additional helps of kindnesses from "you to fix it in my breast, will (I have great "reason to hope) never be rooted out thence."

The last letter he writ to his father was the following one.

142 *St. John's Cambr.*
May 2, 1714.

HON. SIR,

"Upon seeing the date of this you'll "be apt to think something more than ordinary "has happened, I having not used to write on "a *Sunday*. The occasion of it is this. On "*Friday* was sevennight, just as I was lain "down in bed, before I had put out my candle, "a tickling cough seized me, which causing me "to spit, I was surprized to find it blood; so "taking up my pot, I continued spitting in that "manner and coughing, by reason of the sharp- "ness of the taste of the blood, for a little "time; designing to ask Mr. *Roper's* advice the "first opportunity, which happened not to be "till *Tuesday* last, when I was taken with my "coughing and spitting blood again, much more "than the first time, occasioned, I believe, by
143 "winding up the clock a little eagerly. Giving "Mr. *R.* an account of what happened, (and "that tho' some overstraining my self might "cause this, yet no such could be the occasion "of my first seizure, I being then perfectly "easy, and having been sitting an hour or two "in my study, and going to bed too in good "time) he advised me if I was taken thus again "to be let blood, and to take some styptic "electuary, because he could not easily tell "whether it proceeded from my lungs, or fell "down from my head thither, which is the

"apothecary's opinion, and to avoid straining
"my self on any account. Accordingly I have
"since got a boy to wind up the clock for me.
"But on *Wednesday* night, with only laughing
"heartily and suddenly, my cough and spitting
"came on me again, but not so much as the
"night before. The next day was not thought
"proper to be blooded in, because of my ex- 144
"ercise in the schools, nor *Friday* last, because
"'twas very wet and cold. That night foolishly
"going to help the boy in the easiest part of
"winding up the clock, I was, in doing it,
"again taken with my cough, *&c.* tho' but a
"little. But the same night, as soon as ever
"I had laid my self down in bed, which was
"in good time, and without any emotion or
"hurry, having been quietly half an hour in my
"study, I was seized worse than ever before,
"coughing and bringing up for near half an
"hour, a great quantity of thick fresh blood.
"Upon which I resolved next day to keep up
"and be blooded, as I accordingly was by Mr.
"*Roper's* advice; tho' the day was not so good
"as might have been wished, but I kept a fire
"in my chamber, and have stayed within ever
"since; tho' I thank God I'm now so well,
"that I believe I shall, with Mr. *R*'s leave, go 145
"to chapel this evening. I did not faint in the
"least at bleeding, tho' I was somewhat afraid
"of it before I felt it. Mr. *R.* tells me my
"blood is too good, yet bids me have a care of

"eating salt meats, or drinking strong drinks;
"and by my being subject to bleed at the
"nose, as my brother also is, he is apt to
"believe we have too much blood in our
"vessels, which he thinks has occasioned my
"illness. I beg you and my mother not to be
"concerned, for my good friend takes as much
"care of me as possibly can be: he was twice
"with me yesterday; he tells me I should take
"ground-ivy-tea, and plantane, and other styptic
"herbs he mentioned, of which I shall have an
"electuary from the apothecary to take two or
"three times a day, and to go abroad with,
146 "which shall stanch the blood, and heal any
"thing that may be out of order. I hope I shall
"have no more returns of my spitting blood;
"if I have in any considerable degree, you shall
"be sure to hear. Mr. *Roper* says I must then
"be blooded again, and take the advice of a
"doctor.

"*P.S.* About 4. I've been at church, and
"am come down now into public again by Mr.
"*Roper's* advice, who was with me after dinner.
"He bid me be sure not to fright you, because
"he hoped all was very well: but he said I
"must avoid all straining my self, and taking
"cold, which Doctor *Wagstaff* had told him
"after bleeding was of ill consequence, tho'
"little regarded. Our letters are not yet come
"in from *London*, but if I receive any this post,

" you may expect to have it answered, and a
" farther account of my health the latter end of 147
" this, or the beginning of next week."

Upon the receipt of this, his father concluded him in a very dangerous condition, and hastened away his brother to him, with orders, that, if he were able to bear the journey, he should come home, where during a lingring sickness (as he thought it would prove) he might find that tender care and attendance which his constant duty and affection had so well deserved. His brother accordingly began his journey on *Ascension-Day*, presuming the charity of it would excuse his travelling on so great a festival. He had promised to write from *Cambridge* the very next post; but his father was very much surprized to receive a letter, which, by the superscription, appeared to be neither his, nor his brother's, and upon opening found it thus.

REV. SIR, 148

" I am extremely concerned that I am
" obliged to acquaint you with the most afflict-
" ing news of a very great loss. It has pleased
" God to take to himself one of the best youths
" that I ever knew in this college, and for whom
" every body here had the greatest value. Mr.
" *Roper* will write to you next post, and give
" you the particulars of the manner of his
" death: in the mean time I know I need not

"pray you to bear this loss with a suitable "resignation; nor after the character I have "mentioned, is it necessary to say it is your "son that we have lost. Your younger son is "very well recover'd of the great surprize he "was in on his first hearing the sad news. "Every thing in relation to a decent funeral "shall be taken care of by, *Sir*,

Your most afflicted
Friend and Servant,
CHR. ANSTEY.

MAY 9, 1714.

149 The very next post came the following letter from his brother.

St. John's, May 11.
A Ground-Chamber.

HON. SIR,

"I must intreat you to cease your "grief for my dear brother's untimely, yet happy "departure out of this world; for he is now "(in the judgment of all that knew him) much "happier than we; and when you hear the "circumstances which preceded it, you'll, I'm "confident, agree with me in that phrase I used "just now of *happy departure.* This therefore "that follows, you may depend upon as certain, "for indeed I cannot affirm any thing of my "self, who did but set out from home the "morning next to that fatal night. He was "in company with Sir *Newton* that night, till

"about eight o' th' clock, and then retired, tell-
"ing him he had business at home, (which was
"to prepare himself for the blessed sacrament 150
"next morning, this being *Ascension-Eve*) ac-
"cordingly having examined himself (as was
"found by a paper of his own writing) and
"pray'd for devotion in celebrating those mys-
"teries (as may be seen by the books that were
"found open on his desk) it pleased Almighty
"God then and there to take him to himself,
"and that he should die such a death, as he
"had (I doubt not) often desired, in that prayer
"of Doctor *Wichcot*, which I wrote for him
"into his *Nelson;* when he was neither un-
"prepared, nor his accounts unready, *when he*
"*was in a perfect renunciation of the guise of this*
"*mad and sinful world,* and not being tormented
"by a lingring sickness; for in all probability
"he was taken away in an instant, having not
"made the least noise, not even so much as to
"be heard by his good neighbour Mr. *Roper*.
"The time he died, happy for him, unhappy 151
"for all that knew him, is supposed to be about
"nine or ten a clock on *Wednesday* night. His
"body was interred in the chancel of *Allhallows*
"church on *Friday* night, and his funeral very
"decently performed the *Sunday* night follow-
"ing. There was within the college walls a
"very great attendance of fellows and scholars,
"yea, and fellow-commoners too, (who are
"generally negligent at these times) but a much

"greater multitude expected the bier at the
"gates. For having the week before performed
"public exercise in the schools with great ap-
"plause, his death was more universally taken
"notice of, and sadly lamented too, as may be
"seen by the ingenious elegies which people so
"freely made on this occasion; some of which,
"I hope, will e'er long be sent you. The
152 "master, when I was with him yesterday to
"write my *rediit*, told me, he hoped I should
"continue in health, tho' he could not but own
"the great loss befallen both my self and the
"college; so enquiring after your health, dis-
"missed me. After which I went to Mr. *Baker*,
"who desired me to give his service to you,
"and tell you that he joined in bewailing the
"loss of such an ornament to the college.
"Whither (tho' I was in the town on *Friday*
"in the afternoon) I came not before *Saturday*,
"but no nearer the chamber than Mr. *Roper's*
"door, and can't find in my heart to go any
"higher. I have, indeed, no relish for the
"college, and should not abide it, were it not
"for some good friends, whom I am very much
"obliged to. But after six weeks I shall have
"kept my term, and then, I hope, to see you
"again, and take a little school-burden off from
153 "you, which, I am sure, must lie heavy, when
"such a sad addition comes to it; and what-
"ever alterations I find in my self, I am pretty
"sure they are in no less degree at home on

"such an occasion. Pray, sir, give my duty to "my mother.

Your obedient Son,

PHILIP BONWICKE."

P.S. "Mr. *Roper* desired me to give his "service to you, and beg your pardon for not "writing according to promise, for he is in no "condition to do it. On *Wednesday* night he "received an account of the death of Doctor "*Turner*, president of *Corpus Christi Oxon.* his "best friend in the world; and on *Thursday* "had the shock of finding my dear brother's "dead body in his study. He desired me also "to tell you, that he thinks his death proceeded "from an extravasation of blood upon his lungs, "occasioned from winding up the clock that day, 154 "which he had not done for a week before."

There can little be added to this pathetic account of his death. It must only be observed, that next day being St. *John Port. Lat.* one of their foundation days, (as they call it) as well as *Holy Thursday*, his death was not so soon discovered as otherwise it might have been. He was then alone, his brother and his other chamber-fellow being in the country; and tho' he was asked after by several, because miss'd at the public communion that day, where all were obliged to be present; yet it passed off without further enquiry till after evening prayer,

when his dear friend (with whom he had last conversed, and very chearfully, as he said, tho' he complained his head was out of order) ask'd the bedmaker whether he lay at home that
155 night, and she answering no, he, knowing his constant regularity in that and all other particulars, bid her go and tell Mr. *Roper*, whose mind immediately misgave him; and going up and forcing open the study door, he found him sitting in his chair cold and stiff, and so leaning back that the chair lay against the door, his candle by him unlighted (as was supposed) that he might be the more retired and undisturbed; his *Officium Eucharisticum* open before him, with a paper in it, containing the abstract of that week, from *Sunday* morning to the end of that day, *Wednesday;* his *Nelson*, Common-Prayer-book, and others lying by it. Thus he, whose lamp was always burning, had by the good providence of God now trimmed it, ready for the approach of the Bridegroom; and gave up his soul to his blessed Redeemer in that very place, where he had often before offered it up in prayer. This was an *εὐθανασία*, far
156 beyond what the poor heathen emperor could wish for himself and his friends, being heightened by a hope full of immortality.

By his constant regular reading of *Nelson*, he was at this time more especially prepared for his dissolution. For after he had finished his resolutions on *Easter-Eve*, the discourses

and prayers for that day are all preparatory for death; and one of them is that very prayer of Doctor *Wichcot's* his brother mentions. On *Easter-Day*, and its two attendant festivals, he was directed by that good book to meditate on *Christ's* resurrection and his own, and the immortality of the soul; to set his affections on things above; to prefer the interest of his soul before all the advantages of this life; to prepare his body by purity and sobriety for that honour and happiness it is designed for at the resurrection; and was furnished with suitable prayers. On St. *Philip* and St. *James* he was instructed in 157
the duty of self-denial, and encouraged to part with life and all earthly comforts, and rather die and suffer the greatest hardships, than out of a fondness to this world and the enjoyments of it to do any thing unbecoming the religion of *Jesus Christ*. The discourse on the Rogation days is wholly upon prayer, teaching us what we ought to pray for; upon what conditions God has promised to hear our prayers; in what manner we ought to pray; what prayers are most acceptable to God, and most necessary for us; what are the great advantages of the frequent and devout exercise of this duty; as that it is the best method to get the mastery of our evil inclinations, and to overcome our vicious habits: it preserves a lively sense of our duty upon our minds, and fortifies us against those temptations that continually assault us:

158 it raises our souls above this world by making spiritual objects familiar to them, and supports us under the calamities and crosses of this life, by sanctifying such afflictions: it leads us gradually to the perfection of Christian piety, and preserves that union between our souls and God, in which our spiritual life consists. Immediately after reading this and the meditation for the day in his *Officium Eucharisticum*, he betook himself to this devout exercise, and the examination of himself preparatory to the holy communion. After which he went to evening-prayer in the chapel, where he was called upon in the voice of the church, to ascend in heart and mind after his blessed Lord. In obedience to which call about eight o' th' clock, according to his brother's letter, and his own minutes, he betook himself again to examination and penitence; and being acted by a nobler principle than the fear of death, prepared himself, in the
159 best manner it was possible, for death, and the actual ascent to the blessed *Jesus*, which immediately followed.

He had left papers in three several places of his *Nelson*, which shewed what parts he had last made use of; the first was at the prayers for *Trinity-Sunday*, the second in the preparation for death on *Easter-Eve*, and the third in the examination of himself on all *Fridays* in the year. That he had finished his sacramental preparation according to the method of the

Officium Eucharisticum, may be gathered from his having consecrated, (as it appeared he had) and set apart what he designed for the offertory the next day; which is one of the last things to be done according to that book, that charity may crown the devotions of the day. And in such charities, out of his little stock, he had expended in three years and about eight months, the whole time from his admission at St. *John's* to his death, above four pounds. Nor did his 160
charity exert it self only in almsgiving, but in all the other branches of it, particularly in that of hoping the best, and judging the best of others. Of which, among other instances that might be given, take this of *July* 7, 1713. which being a state holy-day, he absented himself from the public prayers, but his brother was present at 'em. However, for this he condemned him not, but thus charitably express'd himself in a letter to his father that day: "I dare say my "brother would not have gone, had he thought "he could not lawfully." He shewed his great charity for souls, in the care he took to instruct some of the meanest college servants in the principles of religion and piety, and helping them to good books for that purpose; a charity which exceeds all corporal ones, as much as the soul is superior to the body.

I am not able to give you any better account 161
of his studies for the three months of this year

that he was in college, than I gave you for the eight months of the former year; but this I am sure of, that he continued the same early riser, that he had been all along, to the last day of his life; and the *Sunday* before his death, when he was obliged to keep in on account of his illness, and having been let blood the day before, I find him rising at half an hour after six, tho' sick at that very time, and immediately betaking himself to his prayers. And indeed it is wonderful to consider, that he who had such an infirm body, so often ailing, would not indulge it that ease, which any one but himself would have judged necessary.

He went on in this time in reading *Echard's Roman* History; Doctor *Hammond* on the New Testament, whom by this time he had gone
162 almost quite through; *Terence*, *Tully*, and *Hebrew* Psalms. He read also *Fontenell's* Plurality of Worlds, *Appian's Roman* History in *Greek*, *Hooker's* Ecclesiastical Polity, (as appears by the abstract he made out of each) and *Whiston's* Astronomy. He made one *Greek* theme, one copy of *Latin* verses, two theses, one *Latin* and one *Greek* declamation; besides the public exercises at the school, which his brother in his letter took notice of.

And now if any one shall compare the rules given by Doctor *Barecroft*, in his advice to a son in the university, with the practice of this pious youth, he will find it to come up to 'em

in almost all the particulars; tho' it is a question whether he had ever read that advice, it being not among his books, nor any where taken notice of in his minutes. His brother sent his father several of those copies of verses which were made on his death, one of which I shall transcribe.

On the Death of my pious Friend and Schoolfellow, AMBROSE BONWICKE. 163

WITH honest tears to praise the virtuous dead,
Is the best office men to men have paid.
So the great patterns of past ages slept,
And so our great forefathers nobly wept.
The good, the young, the lovely and the great,
Have always by the muse been laid in state,
And in immortal verse surviv'd their fate.
The list'ning crowds with glorious heat were fir'd,
And strove to be what they so much admir'd.
Wing'd by the muse, whene'er the hero dies,
He takes possession of his native skies.
The pious monarch who adorn'd his throne, 164
And made the cares of all mankind his own,
The purple he deserv'd must ever have;
His fame, his worth, his honour know no grave.
If but a swain, a sighing *Daphnis* dies,
The murm'ring rivers to new sorrows rise:
The mourning spreads thro' all the echoing hills,
And *Rhodope* complains in weeping rills;
The frozen *Hebrus* bursts with heaving sighs,
And pours new streams of pity from his eyes;
The morning lowers and the sun looks pale,
The flowers hang their heads, and birds bewail.

And shall no tears, no tributary verse,
In lonely strains attend our present hearse?
Must all be swallow'd in the gulf of death,
And shall his fame fly from us with his breath?
165 Will no kind muse revive the sinking youth,
Adorn'd with letters, constancy and truth;
Dress'd in the piety of silver hairs,
Finish'd in virtue, tho' a youth in years;
Who dy'd in life's gay prime and spring of joy,
Who in the prime of life was fit to die?
Ah no—my friend, a thousand ties invite,
Worth, education, friendship all unite,
And say it is my duty now to write.
Condemn my verses, but applaud my love,
Virtue like yours 'tis virtue to approve.
Fain to thy merit would my sorrow raise
A strong, a well built monument of praise:
Such soft complainings as sweet *Cowley* sung,
When his sad harp to *Harvey's* name he strung;
166 *Harvey*, whom all the fields of *Cambridge* knew,
On ev'ry tree the sacred friendship grew,
Till the dull *morn drave on th' unwilling light*,
As conscious what was done that *dismal night*.
Pangs sharp as his, fair youth, for thee I feel,
More beautiful his verse, not more his zeal.
Forgive my want of power to commend,
Unlike the poet, tho' alike the friend.
Ah! hapless youth! by what mistake of fate,
The sun which rose so bright, so soon should set?
Why wast thou torn from nature's happiest bloom,
From life's fair dawning hurry'd to the tomb?
167 Thy rising virtues were with pleasure seen,
And nature shew'd us what thou might'st have been:
But while we gaz'd, and lov'd the heav'nly boy,
The grasp of death chill'd thee and all our joy.
So the fair product of the flow'ry bed,
Which rais'd above the rest its painted head,

The garden's glory, and its master's pride,
Bedeck'd with beauteous lights on ev'ry side;
Struck by a sudden blast dissever'd lies,
And all its colour, all its beauty dies.
But ah! we think amiss, and wrong his fame,
His race was shorter, but his prize the same.
We talk of deaths and dark untimely graves,
And blame the happy providence which saves.
We dress the pious youth in our own fears, 168
And count the age of saints by common years.
While he serenely happy sits above,
Smiles at our sorrows, and forgives our love.
What is long life? What all the shine of courts?
What is the world, its business or its sports?
The seat of danger, error and mistake,
Where we adore and fear the things we make.
He view'd the gilded toys with other eyes,
Who while on earth convers'd above the skies.
He reach'd the goal, e'er others had begun,
And rested sooner, who had faster run.
Tell not his days, his age of virtues tell;
He liv'd a length of time, who liv'd so well.
Hail! happy youth! discharg'd from flesh and blood, 169
And from the power of not being good.
Hereafter when we wash with tears thy urn,
'Tis not for thee, but for our selves we mourn.

LAUR. JACKSON, A.B.

There was a monument erected for him in the chancel of *Allhallows*, near the place of his burial, with the following inscription made by the author of the foregoing verses.

170 Respice paululum,
Si sincera fides, si candida veritas,
Si flos iuventae redolens virtutem
Ad quod respicias habet:
Hic iacet quod post se reliquit
Impatiens terrae AMBROSIUS BONWICKE,
Egregius multi nominis iuvenis,
Maioris multo postea futurus.
Qui perbreve vitae emensus stadium,
Magnum virtutis circulum feliciter complevit;
Et satis vixit.
Recepit pia sancti Iohannis aedes,
Nec magis piam alluit Camus aedem,
Castumq; formavit iuvenem sinuq; fovit,
Nec magis castum fovit unquam iuvenem,
Educens bonam in frugem semina,
Quae ludus olim iecerat literarius,
Caelestis irrigaverat favor,
Sincero ipse excoluerat pectore.
Obiit Maii 5to 1714, aetatis suae 23.

PHILIPPUS BONWICKE

Eiusdem Aedis Alumnus fratrem charissimum ut Pietate, ita et Morte quam proxime secutus est. Ob. enim 14. *Mar. eiusdem Anni, Aetat. suae* 18.

171 This small addition was made to the inscription upon the death of his brother, who died of the small pox, and was buried close by him; by whose death this account has lost much of its perfection and beauty. But such as it is it may be depended upon as faithful, having been chiefly made up out of his letters which his father had preserved, and those other

private papers, which were never designed to see the light, but by his sudden death had the good fortune to outlive him.

If now upon the reading of this it should please God to move the heart of any young person to remember his Creator in the days of his youth, and to imitate the example here set before him; let him immediately fall down on his knees, and give him thanks, that by his good providence he hath put this little book into his hand, and his grace into his heart, to make a right use of it; and beg the continuance of that grace, that his good intentions prove not abortive. To which purpose it may be 172
useful to take this caution along with him, *viz.* that he aim not the equalling it in every particular at first, but content himself with a firm resolution of abandoning all known sin, and then proceed to those degrees of piety, mortification and self-denial, he here meets with, as he finds he is able, and that he try the strength of his shoulders before he too much increases the burthen. So shall there be joy in the presence of the angels of God, and of the spirit of this young man, among those of other just men made perfect, and some addition even to the happiness of heaven. *Which God of his infinite mercy grant for the merits of* Christ Jesus *our Saviour, the only perfect example, to whom with the Holy Spirit, three Persons, and one*

glorious Lord God, be given all honour, praise and thanksgiving, by all angels, all men, all creatures, for ever and for ever. Amen. Amen.

FINIS.

VISIT TO CAMBRIDGE

BY

FRANCIS BURMAN,

A.D. 1702.

VISIT TO CAMBRIDGE BY FRANCIS BURMAN, A.D. 1702.

July 17. I set out for *Cambridge* in a coach 21
and four. We started from *London* at 5 *a.m.*,
and arrived safe at *Cambridge* about 8 *p.m.*
Our road passed for the most part over hills
and dales, and we were often much charmed by
most pleasant views, opening to a great distance
across the plains. Near *Cambridge* is a regal
palace called *Audley house*, equalled by few in
grandeur of structure and of the apartments,
though now little frequented owing to the re-
moteness of its position. It was built by the
noble lord *Audley;* and from him *Charles II.*
had bought it. It is said to contain a porch so
spacious, that a man of powerful voice can
scarcely be heard from the further end. It will
soon be demolished, because its owner cannot
afford to keep it up.

July 18. *a.m.* I witnessed the celebration of
the university solemnities. The vicechancellor
sat on an elevated seat: the proctor presented 22
to him those who were to receive doctors'

degrees. Next the professors of theology, law and medicine, inaugurated by an introductory speech the doctors in their several faculties, setting a cap on their heads and handing them a book and ring. The new doctors knelt before the vicechancellor, who confirmed their degree. They themselves took an oath, touching the gospel, and then kissing the book. Afterwards letters were read from many, who, being hindered by grave cause from appearing in person, entreated, as the manner is, that doctors' degrees might be conferred on them by proxy.

p.m. I saw St. *John's* college with its fine library: the very learned public librarian, *Laughton*, escorted me. Towards evening a most sumptuous dinner was set out in all the colleges, chiefly in honour of the doctors, who from the several colleges attained the coveted degree. I dined in the hall of *Trinity* college, on the invitation of the master, the most learned *Bentley*. We dined at 8 or 9 tables; the dishes, with few exceptions, were square wooden platters. Before dinner I had a conversation with Dr. *Kuster* or *Neocorus*, respecting his *Suidas &c.*

July 19. *a.m.* I saw *King's* college, whose chapel is the finest and most elegant of all; the pavement of marble, the stalls of cunning work-
23 manship. On the right side it has a very well stored library: from the roof we looked down upon the whole city and neighbourhood.

p.m. Dr. *Laughton* took me to *Trinity* col-

lege library, arranged in a very spacious room, and furnished with many excellent books; and, as it appears, lately restored. Afterwards I saw Dr. *Laughton's* own very curious library and coins. He is a fellow of *Trinity* college, and a man of great erudition; he has very lately edited *Virgil.* I also saw the library of *Corpus Christi* college, rich in MSS.

July 20. 6 *a.m.* I was present at morning prayers in the chapel of *Trinity* college, which is also very noble, and will bear a comparison with *King's* college chapel.

In St. *Michael's* church I saw the bishop of *Ely* administer the confirmation of baptism, by laying hands on many sons of Christians. The sponsors are thus set free from the promise made in baptism. The form, which is to be found in the *Anglican* liturgy, was employed.

p.m. Saw *Corpus Christi* library. The MSS., of great number and value, are arranged in a room separately. Then in the public library I examined the *Codex Bezae.* It contains on one side the greek text written in round, uncial letters, without any distinction of verses, marks 24 or accents: on the opposite side a latin version, rendered word for word, in letters of exactly the same form as the greek. The latin Version begins *Matt.* I 12; the greek text C. I 20, παραλαβεῖν **Μαριάμ.** After *Matthew* follows *John*, then *Luke*, then *Mark* to C. XVI 15 κηρύξατε τὸ εὐαγγέλιον. At *Oxford* 28 *July*

Dr. *Mills* informed me that this change of the usual order must be regarded as a mark of novelty: for the monks or other scribes of this copy had arranged the apostles first, then apostolic men. The following page does indeed contain a latin version, corresponding to the greek text, down to the words already mentioned, but in a later hand. On the back of the same page is the remainder of St. *Mark's* gospel, written in the same later hand: but the greek and latin are placed here side by side on the same page, a thing which you can find nowhere else in the whole codex. The following leaf contains on the first page the latin version of St. *John's* third epistle, from the words ver. 11 *qui male facit, non videt Deum &c.* to the end, where the colophon runs thus:

EPISTULAE IOHĀNIS III
EXPLICIT
INCIPIT
ACTUS APOSTOLORUM.

On the reverse of the same leaf begin the *Acts*, written again in the same hand and style, gr. and lat., and continued to c. XXII 29 *ἀπέστησαν ἀπ' αὐτοῦ*. Hence I conjecture that this codex formerly, when entire, comprised, beside the gospels and *Acts*, all the epistles; if the remainder still lurk in *France*, it ought to be defective at the end of 3 *Jo.* and to contain those few verses of *Mark*.

There is a great gap *Matth.* VI 20—IX 2. In the margin we often read

ΑΝΑΓΝΟC ΜΑ ΠΕΡΙ ΤΟΥ CΑΒΒΑΤΟΥ.
———— —— — ΚΥΡΙΑΚΗ.

Matth. XXI. The three magi; *Caspar, Malchus, Patisaria.*
The robbers crucified with *Christ; Gemas*, to the right, *Demas*, to the left.

— XXV 30. *ἀνάγνοσμα εἰς τὴν μεγάλην πέμπτην.*

— XXVII 1. ———— *εἰς τὸν παρασκευτον παρασκύγην.*

Observe that in the colophon of *John's* gospel, and in the heading of each page of *Luke's* gospel, we read SECUNDUM LUCAN; in one page only of *Luke*, and in the colophon to his gospel, SECUNDUM LUCAM. Does not this agree with Dr. *Thomas Smith's* conjecture, who supposes that the name *Lucas* is contracted from *Lucanus*, because in an ancient latin version in the *Cottonian* library we read exactly *secundum Lucanum?*

I also saw a MS. of several epistles in a small character. 26

I then paid my respects to Dr. *Covell*, the very courteous master of *Christ's* college. He possesses two fine copies of the New Testament, but, as I was not at the time aware of the fact, I did not see them.

Professors of *Cambridge* university.

Henry James, D.D., regius professor of divinity.

Humfr. Gower, D.D., lady Margaret's prof. of divinity.

Thomas Smoult, D.D., prof. of casuistry.

George Oxenden, dean of the arches, prof. of law.

Chr. Greene, reg. prof. med.

William Whiston, M.A., prof. of mathematics.

James Talbot, M.A., prof. of hebrew.

Joshua Barnes, B.D., prof. of greek.

John Luke, D.D., prof. of arabic.

July 21. I returned to *London.*

VISIT TO CAMBRIDGE

BY

ZACHARIAS CONRAD VON UFFENBACH,

JULY AND AUGUST, 1710.

VISIT TO CAMBRIDGE BY ZACHARIAS CONRAD VON UFFENBACH

July and August, 1710.

III

ON *Sunday* 27 *July* 1710 we set out at 1
8 *a.m.* from *Littlebury*, and reached *Cambridge* before 12, a distance of 10 *English* miles. Before the town we observed the old *Saxon* graves, which are described at length in the *Délices d'Angleterre*, Tom. I. p. 29. I need therefore say no more about them.

On *Monday* morning, 28 *July*, it rained very hard till noon, when we took a little stroll to view the town, which however, excepting the colleges, is no better than a village, or if I must compare it to a town, is like Höchst. So too the inns, of which there are two, are very ill appointed and expensive. We had a recommendation from baron *Nimtsch* to a widow, 2
Mistress Lemons, who gave us indeed a friendly entertainment, though the board and lodging were none of the best.

In the afternoon our hostess sent for an *Italian*, *Ferrari*, to speak to us, as he spoke

some french, and to serve as our guide. He was very polite and offered to shew us everything. He changed his religion in *Geneva*, and on the recommendation of some ministers of that city was received into the university here and created *Doctor iuris;* he also receives a pension from the queen. He led us from one college to another, and told us the state of this university, which is certainly very bad. We were amazed that no courses of lectures [*collegia*] at all are delivered, and only in winter 3 or 4 lectures are given by the professors to the bare walls, for no one comes in. On the other hand the *scholars* or students have some of them a professor or old *socium collegii*, whom they call *tutorem*, who instructs them, the noblemen and other men of fortune, called *fellow-commoners*, admitting the poor, who serve them as *famuli*, to attend with them. In summer, however, scarcely anything is done, both students and professors being either in the country or in *London.* Further information respecting the university may be seen at length, both in the
3 printed *Notitia acad. Cantabr.* and in *Chamberlayne*, and more particularly in *Benthem's Engeländischer Kirch-und Schulen-Staat.*

On the 29th of *July* we visited with Dr. *Ferrari* first *Trinity college*, the finest of all the colleges here. It is a double and right royal structure, with two square courts. We saw first the chapel, in the first court to the right, very

handsome, well-lighted, long, but somewhat narrow. The altar is of wood, very massive and well made. Behind it we noticed four very fine pictures, painted on the wall with water colours, representing *Christ*, St. *John*, *Mary* the Mother, and *Mary Magdalene*. There is nothing else there worthy of notice. Dr. *Ferrari* next shewed us the hall, or room in which the *fellows* and *scholars* dine. This is very large, but ugly, smoky, and smelling so strong of bread and meat, that it would be impossible for me to eat a morsel in it. On both sides there are placed long, narrow tables, and wooden benches. Afterwards we went into the second court, to the library, which is a large building, exceedingly handsome, and set apart for the purpose. It could not be handsomer or more convenient for a library. It is very light, long and well-lighted, and also highly decorated. For not only is the floor inlaid with white and black marble, but also the cases are all of oak, with 4 excellent and very artistic carvings. It is very neat, made like little closets;—an excellent device, because in the first place you can stow away many more books, on both sides and on the walls; and in the next place it is good for those who study there, as they are not put out by seeing others facing them. At the top and bottom of the room there are locked closets, four that is in all, with doors of open work. Here the MSS. are kept; the other closets have

no doors. The arrangement of the printed books is not at all good, as it is not according to subjects, or as it is also called, according to faculties, but according to benefactors, as they have been bequeathed. This is probably done in order to allure others by such good examples. So too the donor's arms are suspended over each. The following likenesses are also hung up, 1) the duke of *Somerset*, cut in stone. 2) lord *Halifax*. 3) *Hacket Episcopus Lichfieldiensis*, as one of the principal benefactors. 4) *Isaac Barrow*, who was *master* or *praefectus*, or *praeses collegii*, and 5) *Henricus Puckering, alias Newton baronettus*, who bequeathed his library, consisting mainly of *French* and *Italian* books. At the end of the room is a little gallery, which you enter by folding-doors, and which commands a fine view over the handsome walks of this college and into the country. Of books we saw none this time, except such as the librarian shewed us of his own accord. For it is my general custom in the first instance to confine my attention to what the librarian regards as most remarkable, and to his observations upon it: but afterwards I search for myself, having often found far better things for myself, owing to the ignorance of many librarians, which one cannot but wonder at and deplore. Yet here too the proverb holds good: *saepe etiam est olitor verba opportuna locutus.* This time we saw first of all the *apographum* of the *cod. N. Test.*

Bezae. For it is not the *codex* itself, as *Benthem* in his *Engel. Kirch-und Schulen-Staat*, p. 354 very wrongly asserts; but the *codex* itself is in the public library of this university, beside which each college has its private library. That this is only a copy, is plain at first sight; but it is further proved by the evidence, which we find at the beginning of the book, in these words: *Hic liber exscriptus est ex antiquissimo libro manuscripto quem Dn. Beza misit ad Academiam Cantabrigiensem pro monumento servando.* However, it is very neatly written and on vellum, but only the *Greek* text. The opposite page is left empty all throughout, to receive the *Latin* version. I am surprised that any one should have incurred such cost and pains, to transcribe the entire *codex*, as it would have been enough 6 to note the various readings in the margin of a good edition. We were also shewn some oriental manuscripts, of which there is a tolerable store here, as is stated in the *Ritterplatz* Tom. 2, in the 'library opened,' p. 242. Also a *Missale* on vellum, adorned with gold and all sorts of pictures, tolerably well drawn. Also a folio volume containing about 60 very fine sketches taken in Italy, in pencil and red chalk, of all kinds of monuments. Lastly, the librarian shewed us some few coins in two drawers; 50 or 60 in brass and silver in the first, but none remarkable. In the other were about the same number of modern coins. Among them was

one of *Luther*, which however seemed cast, somewhat larger than a dollar. On one side is his effigy with the words: *tertius Elias*, on the other the angel from the *Apocalypse*, flying in the air with the trumpet and the words: *Cecidit Babylon magna;* below stands *Apoc. xiv.*; this coin *Juncker* will no doubt have in *Lutheri gold-und-silbernen Ehrengedächtniss.* I also observed a great copper medal, as large as a dollar, having on the one side *Redi's* effigy with the legend: *Franciscus Redus Patricius Aretinus;* on the other side was a representation of *Bacchanalia*, and below, the word *canebam.* This, 7 as Mr. *Ferrari* assured me, was an allusion to one of his learned poems or dithyrambs, called *Bacco in Toscana.* Afterwards we saw two other colleges from the outside, and *Clare hall* pleased us especially on account of the fine new buildings behind, though it is not nearly so large as the two colleges above named. It has also the finest walks or alleys.

In the afternoon we went first to *S. John's college.* We saw first of all the library, in a tolerably large room. The books are more tidy than we have found them elsewhere in *England*, but mostly *theologica*, among which however many noble *opera* occur. At the further end of the library was a portrait *Margaretae de Richemont, fundatricis huius collegii*, large as life. On the table by the end window were set out 1) *Thomas a Kempis de imitatione Christi*, an english trans-

lation, printed at *London* in 1505, 8vo., in which the abovenamed *Margaret* of *Richmond* had written her name. Again, a prayer-book, which queen *Elizabeth* is said to have used as her manual. A folio volume, in vellum, with this title: *μνημόσυνον s. liber donationum*, in which may be seen the names and arms of all benefactors to the library; a happy thought, and likely to encourage others to bequeath a book or two, if not whole libraries. At the beginning of the book were painted portraits of the aforesaid *Marg.* of *Richmond*, of king *Charles* the 8 first, and of bishop *Williams* (of whom see *Chamberlayne present state of England*, p. 303) as the principal founders of the library. Next came many arms of those who had enlarged the library, with a latin inscription, stating the books given or bequeathed by each. By the adjoining windows hung some mosaics, one of which, representing a building in excellent perspective, was incomparably fine. We were shewn also in a box all kinds of florentine marble, a fine fossil *fungus marinus*, and an english cheese petrified. There was also a cabinet of medals, but as the key to it and also that to the manuscripts were not at hand, we only looked over the printed books.

Afterwards we went behind the college over the new bridge across the little river *Cam*, from which *Cambridge* may derive its name. This bridge is well and handsomely built, with stone

balustres. It is said, as Dr. *Ferrari* assured us, to have cost £2000, which is an enormous sum for so small a bridge. On the other side of the bridge is a garden belonging to the college, in which are fine alleys and a *bowling green.* We did not however stay long in the garden, but as we heard the bell ring for sermon, went to
9 *King's* chapel, the finest here. It is certainly an incomparably elegant building of stone, especially as regards the quantity of carved work about it. But it is no such great miracle, as it is made out to be in the *Délices d'Angleterre*, Tom. I., that it is without pillars, for, though long and lofty, it is not at all broad. We heard the sermon, and admired exceedingly the goodness of the organ; for it is small, and yet of a deep and extremely pleasant tone.

As the library of this college is kept in this church in divers little vaults on the right hand, we requested that it might be shewn to us after the sermon was over. In the first of these vaults we saw the monument of the son of the duke of *Marlborough*, who was at this college, and died in his 17th year, when just about to join his father for the purpose of seeing a campaign. Though this monument has no special decorations, it is nevertheless fine. There were long inscriptions on both sides; I would not however employ my time in copying them, but rather in examining the books, especially as the *English* have no patience. The books are in

tolerable order and number; no manuscript however was shewn me, and I was assured that none existed; which seemed to me incredible, and therefore I should have been glad to consult the *Catalogus Mss. Angl.*

On the 30th of *July* in the afternoon we wished to look through the manuscripts in *Trinity college* by the aid of the *Catalogus MSS. Angliae Tom. I. Part. VI.*, which work I had acquired in the meantime. But when I consulted the catalogue of this library, I found that since the printing of this catalogue [*i. e.* the *Catalogus*, as before] various MSS. had been added to the library, the titles of which were inserted in writing in the margin.

Namely *ad pag.* 94. *col.* 1. *in fine n.* 42. 1) Formulae quaedam precum inter Romanenses. 2) Gratiarum actionum preces S. Brigittae. 3) Magister Hugo de compunctione cordis. 4) de Incarnatione secundum testimonia S. scripturarum. 5) Vita St. Hildegardis. 6) Eiusdem Epistolae. 7) Prophetia Merlini. *Ad pag.* 95. *col.* 2. *init.* 1) Ledger book. 2) Augustinus de Trinitate. 3) Super Exodum Origenes. *Ad pag.* 100. *col.* 1. *n.* 30. 1) The prerogative of the king of England. *ib. col.* 2. *n.* 26. *in med.* 1) D. Brook de praedestinatione. 26) Bp. Pearson's notes on Hesychius, vol. 1. 27) Eiusd. vol. 2. 28) Eiusd. vol. 3. 29) Fabulae duae Scyros et Pastor fidus. 30) Commentaria in dies festos totius anni. 31) Guil. Woodford in Trialogum Wicklefi. 32) Collection of papers relating to the quinquarticular controversies. *Ad pag.* 101. *col.* 1. *in fine erant notat.* 1) Rob. Soane de fide iustificante contra P. Baro. 2) Pars florum B. Augustini. 3) Tractatus B. Anselmi. 4) Speculum peccatoris. 5) Monita B. Isidori. 6) Liber 11

S. Ephrem de die iudicii. 7) Scrinia reserata, or a memorial offered to the great deservings of ab. Williams by John Hacket bishop of Litchfield.

So much was inserted in the catalogue with the pen. When I had copied it, I diligently looked through the *codices* by the help of the *Catalogus MSS. Angl.**

From thence we went to the *Greek's Coffee house*, so called because the host is a born *Greek*. There we read all the journals, and other news, which may be seen there. I was specially pleased with the *British Apollo*, a sheet of which is published weekly by some scholars; all manner of *quaestiones curiosae* in every faculty are there discussed. I found it more solid and better than the *Athenian Oracles*, which otherwise is of the same kind, and some volumes of which I bought printed in *London* as a collection. In this coffeehouse, particularly in the morning and after 3 o'clock in the afternoon, you meet the chief professors and doctors, who read the papers over a cup of coffee and
12 a pipe of tobacco, and converse on all subjects; and thus you can make their acquaintance. For here they are universally far more polite than scholars in *London* and elsewhere, and are also delighted to see strangers, fewer of whom come

* What *codices* these were, appears from the *Selecta commercii epist. Uffenbachiani Part. I.* p. 187 sqq. where is given a *Specimen animadversionum B. Uffenbachii in catalogos MSS.torum Angliae et Hiberniae.*

hither than to *Oxford*. When we had spent an hour here, Dr. *Ferrari* came for us, and took us to the *Music club*, in *Christ's college*. This music meeting is held generally every week. There are no professional musicians there, but simply bachelors, masters and doctors of music, who perform. It is surprising, as they make such ado about music, and even create professors and doctors of music, that still this nation achieves scarcely anything in it. I think however that their *ingenia* are not the least *musica*, as those of all frivolous men; hence too all their compositions are very harsh, and cannot equal either the pretty manner of the *French*, or the tender manner of the *Italians*. And so too this music, both vocal and instrumental, was very poor. It lasted till 11 *p.m.*, there was besides smoking and drinking of wine, though we did not do much of either. At 11 the reckoning was called for, and each person paid two shillings.

In the morning of 31 *July* we saw *Caius* and *Gonevill college*.* It is a passable building. An amusing incident occurred to us. As we 18 wished to go to this college, our servant was obliged to ask the landlady, whereabouts it was. As she told him, he must ask for *Kies college* (for so they commonly pronounce it), he tried to do it quite right, and asked where *Tschies*

* See *les Délices d'Angleterre*, Tom. I. p. 112.

college (for that word was more familiar to him) might be. This threw our hostess into fits of laughter, and she told it to us. For, so pronounced, it means 'cheese college.' So one may easily fall into a scrape, if one has no interpreter with one, and we had just sent ours out to enquire in some bookshops for *Bentley's Folly of atheism*. But to return to *Caius* college; we could not see, what we most wished to see, the library, because the keeper of the keys, or librarian, was out of town. We were shewn the room, which is not at all large, and also assured, that there was no great number. But as I boasted of the MSS., the list of which I had read in the *Catal. MSS. Angl.*, a master of arts, one of those present, said that he happened to have the key for them, for they were deposited in another place. I was overjoyed at it, but still more confounded, when he brought us into a miserable garret under the roof, which could have been very little or not at all visited, for
14 the top step was buried in pigeons' dung, and the MSS. lay thick with dust on the floor and elsewhere about the room in such disorder, that, although there was a written catalogue of them there, I could find nothing at all, and was even doubtful, whether I could handle any for the dust, especially in our black clothes, though I should very gladly have searched for one or two. However I plucked up courage, drew off my ruffles, and, with great difficulty and much soil-

ing of hands and clothes, began my quest: and so among other scholastic and worthless things I finally caught sight of the following:

Apuleii opuscula varia. MS. membr. for which see Catal. MSS. Angl. *Part.* 2, *p.* 118. *col.* 1. *n.* 1. 1009. It is very neat, but not old, and defective at the end. Besides there was a codex membr. in 4to., as thick as one's finger, containing Alcuin de vita Caroli Magni. *It.*, a codex membr. in 4to. namely, Vita S. Edwardi Regis per Aluredum Rivallensem, in tolerable rhyming verse [*Knittel-Versen*]. *Item*, a paper volume in 4to., as thick as one's finger, with this title: Archaismus graphicus ab Henrico Spelmanno conscriptus in usum filiorum suorum, An. Dn. 1606. It is a *collectio alphabetica serie* and explanation of the notes and abbreviations found in ancient MSS., very fairly and neatly written. I greatly coveted a copy of it for myself.

With all my pains I could discover nothing else that was remarkable, and was surprised that the *magistellus*, who was with us, had patience enough to stay with me: it is true, my brother was obliged to entertain him with conversation.

In the afternoon we visited Dr. *Bentley*, who is master of *Trinity college*, and has built himself an excellent house, or wing, to live in, so that he is as well lodged as the queen at St. *James's*, or better. The rooms are very large, and of extraordinary height, the floors curiously inlaid with all kinds of wood, the panels in every room very fine (as now in England tapestry is no longer in fashion, but all is panelled at great cost), the window-panes of extraordinary size, and the windows themselves very large

and high. He has been greatly reproached for this building, since he endeavoured arbitrarily and without consent of the other fellows to eject a fellow, who as *D. Iuris* occupied the rooms of a *Doctor Medicinae*. Many controversial pamphlets have appeared upon the subject, filled with personalities, which do no honour to the otherwise famous and very learned Dr. *Bentley*, but rather serve to degrade him and to scandalise many honest folk. And so indeed I heard many complain of his extreme arrogance; though he tries to be very polite towards strangers, and for an *Englishman* speaks good and tolerably intelligible latin. He is a man somewhat more than 40 years old, rather tall and spare, and red in the face. When, among other compliments, I regretted that we had not
16 met him in *London*, so that he might as king's librarian have shewn us the royal library, especially the *codex Alexandrinus*, he made light of that library, and, as to the *codex Alexandrinus*, said that it had been already a considerable time in the hands of Dr. *Grabe*, who would very gladly shew it to us at *Oxford*. Besides he asked us about one or two scholars in *Germany* and *Holland*. As we came to speak, amongst other topics, of the edition of *Horace* which he had in hand, he assured me it would soon be ready. He talked very big of it, scorning all other editions. When I next mentioned my own very old edition and my general collec-

tion of other ancient authors, he contemned it, thinking that such old editions served no purpose, except to shew how the *errores* accumulated gradually in successive editions; he believed also that in the 15th* century, when printing was invented and learning revived, the authors were printed from the newest *codicibus*, because they were most legible, whereas the old *codices* could scarcely be read. He desired however to except the *Aldine* editions of greek authors, and those writers of whom only one copy had been found, as *Velleius Paterculus*, first edited by *Beatus Rhenanus*, and the old lexicographer *Hesychius* also, first published by *Aldus Manutius;* for of such the first editions 17 were to be regarded as MSS. But the first editions of *Horace*, *Virgil*, *Ovid*, *Cicero* and the like were of no use at all, and, where they varied from the *codicibus MSS.*, were to be rejected, but where they agreed with them, unnecessary. But Mr. Dr. *Bentley* must excuse me. For in the first place it is not so certain that all first editions are taken from *codicibus recentioribus;* indeed at that time there were persons who could read the old writing and abbreviations employed before the invention of printing, better than we can now, and by means of the art of printing these *compendia* have for the most part gradually fallen out of use. Again, supposing they were all printed from

* In orig. *vierzehenden.*

new *codicibus*, are then all new *codices* to be rejected? If the scribe were capable, he may surely have made a good *apographum* from an old *codice.*

After this Mr. *Bentley* asked many questions with a scornful air about Mr. *Clericus* in *Holland*, he (*Bentley*) being not without reason regarded as the author of the last pasquil, which *Burman* published in 1710 against *Clericus*, under the name *Phileleutheri Lipsiensis. Clericus* first of all endeavoured cunningly to sound him by help of *Masson*, and afterwards himself wrote him a letter, stating, that "it was reported in *Holland* that he (*Bentley*) was the author; he desired therefore in the first place, to ask him, before replying to the libel, whether the fact
18 were so, that he might shape his answer accordingly; he demanded a plain answer, and should regard silence as a confession." On this he rejoined: "he was surprised that he had at first attempted him with craft, and afterwards ventured to write such a letter full of threats; he found the book so well written, that though he did not care to acknowledge it as his own work, yet he would not disown it; *Clericus* must spare him his usual *impudentia Gallica*, else he would take occasion to point out to him other matters, beyond what were contained in this mocking piece. He had done very wrong in writing *de arte critica*, before he had given the least specimen of a *critici*, and where as his *ars*

critica contained nothing but a few general rules, he had afterwards, when he had a mind to play the *criticum* himself, offended in many points against the fundamental laws of criticism," and so forth.

After spending a couple of hours with Mr. Dr. *Bentley*, we took leave, and went to see *Magdalene college*. It is one of the meanest here, of which king *James* used to say in jest, that he would go to stool there. It is a very old, and, as I said, mean building; the library, which stands at the top under the roof, is also very small, and may perhaps consist of 600 volumes. All the books, with hardly one single exception, are entirely overgrown with mould. By the door in a little cupboard were some poor MSS., yet the following were to be found among them:

Innocentii Papae III. de contemptu mundi liber (de quo, ut in margine voluminis notatum erat, videndus Bellarminus de script. Eccl. p. 332). *Item* Cassiodori Scrutillarium scripturarum et alii tractatus scholastici. *It.* some bibles ex versione vulgata. *It.* codex membr. fol. Apocalypsis cum expositione et figuris. simile extare in margine dicitur, in bibliotheca publ. acad. sed absque exordio (sc. Anglico) quod hic est. *It.* Psalterium Bedae with many golden initial letters. *It.* a 4to. vol. two fingers thick, namely: ludus philosophorum, qui appellatur summa astronomiae (this treats, as it appears, of *astrologia* and the *ars geomantica*) cum aliis tractatibus ex arabico translatis. Some one had written at the beginning: *Si dignus iudicetur hic liber, valeat ut ille Ephesiorum, Actor.* 19, 19. *It.* a codex in 4. membr.

recentior, namely: Meditationes Bernhardi. *It.* Edmundi de Portuniaco speculum mundi. *It.* Legendae S. Catharinae et aliae legendae.

1 *Aug.* In the morning we went into the *collegium publicum*, commonly called *the school*, in which are the *auditoria publica* and the library. It is an old, mean building. We saw below too a small room in which the academic council meets: there is nothing however remarkable in it, except the representation of the senate, copied from an ancient picture, as the inscription upon it states, amongst other matters. Above is the library in two mean rooms of moderate size. In the first, on the left hand side, are the printed books, but very ill arranged, in utter confusion. The catalogue is only alphabetical, and lately compiled on the basis of the Bodleian catalogue. It is also local, indicating where the books are to be sought. In the second room, which is half empty, there were some more printed books, and then the MSS., of which however we could see nothing well, because the librarian, Dr. *Laughton* (or as they pronounce it, *Laffton*) was absent; which vexed me not a little, as Dr. *Ferrari* highly extolled his great learning and courtesy. *Rara avis in his terris.*

We met here however by accident the librarian of *St. John's* library, Mr. *Baker*, a very friendly and learned man, by whose help we saw several other things: for otherwise the maid, who had opened the door and was with

us, would have been able to shew us but little. I asked first for the *cod. evangeliorum Bezae*, which is the *Palladium huius academiae.** *Beza* somewhere complained that he did not even receive an answer, which would have been great rudeness and ingratitude for so great a present; but Mr. *Baker* declared that he himself had the copy of the letter which was written to him in the name of the university, and which must consequently have been lost at the time. For the rest my examination of the *codex* confirmed the truth of *Beza's* own confession respecting it; *esse mutilum neque satis emendate ab initio descriptum, neque ita ut oportuit habitum (sicut ex paginis quibusdam diverso charactere insertis, indocti cuiusdam graeci Calogeri barbaris adscriptis alicubi notis apparet).* I had not time to collate the *loca discrepantia*, which occur principally in *Luke's* gospel; Mr. *Baker* also assured me that *Mills* in the edition of the new testament had noted them with all diligence and exactness. The latin version is so rendered word for word, that it could not be more precise. The characters or letters of this

* Of which Tentzel treats at length in the *Monatlichen Unterredungen* tom. 5. an. 1693. p. 880 seq. See also *Ritterplatz* tom. 2, in the 'library opened,' p. 242; *Chamberlayne, Present state of England*, p. 302; and *Benthem* l. c. p. 354. The last has inserted *Beza's* letter, 21
sent with this present, which is pasted in the *codex* at the beginning.

latin version so greatly resemble in outline the greek, which face them, that, on a hasty view, you would take the two for one language. For the rest I consider the *lectionarium Chrysostomi*, which we saw at *Helmstädt*, and the *Genesis in bibliotheca Cottoniana* to be as old, if not older.

22 After this I enquired with great eagerness for the *ancient monuments of the church of* Waldenses *or* Vaudois *brought by Sir* Samuel Moreland *from* Piedmont *and given here*, as *Chamberlayne*, l. c. p. 302 says. I had imagined that they would be of the earliest times and state of the *Waldenses*, but found that they consisted of 5 or 6 folio volumes, of the thickness of the small finger, in which are to be found all kind of letters, manuscript and printed, petitions and the like, in french and italian, written during the last persecution set on foot by the present king in *France;* of all which a good account may be found in Mr. *Leger's Histoire Vaudoise.* Besides *Chamberlayne* is not a little mistaken, when he boasts of 14,000 volumes in this library, as there seem to be at most barely 6 to 8000, as far as I can judge by my own collection.

Afterwards we saw many oriental books, all brought from the library *Th. Erpenii.** But whether all his MSS. came here, Mr. *Baker* could not tell me; much less, what is said of *Cromwell* in the passage cited: on this point then the

* See *Ritterplatz* tom. 2. 'library opened,' p. 242.

historia acad. Cantabrigiensis should be consulted. Hard by were also many turkish MSS. On the opposite side stood the 7 folios *lexici arabici MS.*, by *Bedwell*, of which *Arnold* speaks.* They 23 are all as thick as your hand, except the fifth, which is only two fingers thick, and very neatly written; it is to be regretted that they have not been published. We saw also some very fine *codices anglo-saxonicos*, of which *Hickes*† gives an account. Mr. *Baker* shewed us also a little 12mo with this title: *Edward sixième (roy d' Anglet.), petit traité à l' encontre de la primauté du pape*, written in french very neatly in the king's own hand. Lastly we saw also a good number of ancient and modern coins, lying all covered with dust, without any order, in a deep, poor drawer, unlocked and left open. There were 20 and odd gold coins, with various silver and copper; among the last I noticed an *Ottonem aeneum magni moduli deauratum, sed spurium*, on the reverse of which was an *adlocutio populi cum inscriptione: Securitas publica.* In order not to detain Mr. *Baker* too long, we contented ourselves for the time with what we had seen, and went besides into the main church,

* *Epist. Richterian.* p. 405.

† In the *catalogo veterum librorum septentrionalium*, appended to his *institutionibus grammaticis anglo-saxonicis et moeso-gothicis*. Tentzel has embodied this important catalogue in his *Monatlichen Unterredungen* for 1691, p. 631 seq., with learned notes.

St. *Mary's*.* We expected to find some epitaphs of learned men there, as it is the university church; but there were none, and the verger said, it was not the fashion to make them.

In the afternoon we visited first the aforesaid Mr. *Baker* in his *museum* in St. *John's* college. He has a tolerably large and good room, and if all *socii* have the like, they may very well make shift to live there. He received us with great politeness, and spoke of all manner of scholars in *Germany* and *Holland*, and of their works, with which he has a considerable acquaintance; a very rare acquirement in an *Englishman*, as they are very seldom at home in any part of the world except *England*. He told us that he was preparing *Athenas Cantabrigienses*, on the plan of the *Oxonienses* of *A. Wood*. He is also the reputed author of the *Reflexions upon learning*, a book which lately appeared in 8vo, but without his name, and is highly esteemed. He is a very gentle, modest and wellbred man, who might have held high offices, if he were not a *Jacobite* and *non-juror*. In his room he had the portrait *Jo. Fischeri, episcopi Roffensis*, ascribed to *Holbein* and certainly incomparably well executed. Thence we went on to *Queens' college*, an old, mean building, not much better than *Magdalene college*. The library of this college, though small, has yet many

* See *Délices d' Anglet.* tom. I. p. 128. But it is not so fine, as it is figured there, and very poor too inside.

good books. Of MSS. however I only found the following worthy of note:

First, a cod. membr. recentior in fol. four fingers thick, containing 1) Dionys. Halicarnass. *τέχνη*. 2) Demetrii Phalerei *περὶ ἑρμηνείας*. 3) Alexandri Numenii filii *περὶ σχημάτων*. 4) Menandri rhetoris quaedam. 5) Aristides *περὶ τεχνῶν ῥητορικῶν*. Thomas Gale had availed himself of this codex in the edition of these works which he published at Oxford. *It.* a codex in fol. membr. Augustinus de civitate Dei. *It.* codex in fol. membr. Ambrosius de officiis. *It.* vol. in fol. membr., namely, Bedae commentarius in evangelium Marci. *It.* volumen in fol. membr. missale in usum ecclesiae Sarisburiensis. *It.* 2 vol. membr. in fol. a commentarius in Psalmos, donum Francisci Tyndal armigeri, who was donor of most of the MSS. in this library. *It.* codex membr. in 4to. Haymo super Pentateuchum. *Item* some Turkish codices and with them also a small volumen in duod. chart. vocabularium Persicum.

When I could find nothing further, we went home through *King's college*, an ordinary building.*

On *Saturday* morning, 2 *Aug.* we wished to see the library of *Bennets college*, or *collegio corporis Christi*, which consists chiefly of manuscripts. But as it is a legacy, and, if the least article is lost, passes to another college, the 26 librarian must always have three keys to it; accordingly he excused himself, and begged us to wait till the next week. So we visited at *Queens' college* Mr. *John Davis*, who is *socius*

* See *Délices d'Angleterre*, tom. I.

there, and has made himself famous by the editing of some *autorum classicorum*. He is a young man, thirty and odd years old, and is working at an edition *Ciceronis de natura deorum*. As he was on the point of setting out on a journey, we went from him to *Clare hall*, a somewhat low, but yet fine building.* Mr. Laughton, *protector*† *academiae* and *socius* of this college, an agreeable man, who spoke french well. He shewed us the library, which is indeed not large, but yet has many good books, especially italian and spanish. Among others I found a fine work with this title:

Varias antiguedades de España, Africa y otras provincias, por el doctor Bernardo Aldrete canonigo en la sancta iglesia de Cordoua. En Amberes 1614. pp. 640. There is here also a good number of *libris vulgo prohibitis*, which fetch a very high price in England, as I perceived by the prices noted at the beginning. Smalcii tractatus were almost all here, and also Bern. Ochini dialogi, Basileae per Petrum Pernam, 1563. 8vo. pp. 478. *It.* the examination of Tilenus in Utopia, 1658.
27 12mo. pp. 283, an Arian book, which I also bought here; besides a number of rabbinical books, but mostly printed. Of manuscripts, which lay in ugly confusion in a press, I noted the following. Vol. in fol. membr. B. Turpini archiepiscopi historia ad Leoprandum de Carolo M. with which was also an anonymous histor. angl.

* See *Délices d'Angleterre*, tom. I.

† [*Sic*, perhaps by a blunder of the author. A fortnight later, when at Oxford, Uffenbach learnt the true name (p. 98): 'the proctor, as they say, or strictly *procurator academiae*.']

scriptor a temp. Romanorum usque ad regem Joh. et Henricum* filium eius; the beginning is: cum mecum multa et de multis saepius animo revolvens. There also came into my hand: vol. in fol. membr. Quintilianus cod. recentior, initio mutilus. *It.* vol. in 4. chart. recentius ἐπιμερισίαι Lecapeni.† *It.* cod. in 4. membr. Augustinus de bono coniugali. *It.* cod. in fol. membr. Iustinus, cuius initium deerat [cent 12].

In the afternoon we visited Mr. Dr. *John Covel*, master of *Christ's college*, whose manuscripts and coins are justly extolled in *Chamberlayne*.‡ He is over eighty years of age, but from his briskness one would scarce set him down at sixty. He understands all sorts of languages, and is singularly courteous, which he owes no doubt to his many travels. For he has not only resided long in *Holland*, *Germany*, and *Italy*, but also as chaplain with an english ambassador at *Constantinople*, where he procured incomparable greek *codices* and coins. He shewed us first of all in his *museo* two very fine 28
and large sketches of *Constantinople*, the one a view, the other a ground-plan. Both were made by a *Frenchman* with the pen with great labour and not without great risk. For the *Turks* do not permit anything of the kind to be done; indeed he was detected, persecuted, and was

* [*Edericum* by mistake].

† ['ἐπιρεγισίαι Lecupeni.' On Georgius Lecapenus, a Thessalian monk of the 14th century, grammarian and historian, see Fabricius-Harles XII 59—61 and index].

‡ *Present state of England*, p. 303.

obliged long to seek shelter from Dr. *Covel.* He (Dr. *Covel*) valued these sketches greatly for their accuracy. They may be seen on a reduced scale in copperplate in the narrative subsequently published by the above-named Frenchman,* under the title: *relation nouvelle d'un voyage de Constantinople.* Paris 1680. 4to.† Dr. *Covel* gave him a *testimonium*, which he has printed before his work. The above-mentioned sketches are on p. 74, where Dr. *Covel* is mentioned.

After this Mr. Dr. *Covel* shewed us an admirable codicem membr. in fol., namely: Pericopae evangeliorum anno Christi 995. script. litteris maiusculis lingua graeca hodierna. *It.* cod. membr. graec. in 12. qui complectitur acta apostolorum, epistolas et apocalypsim tempore Alexii Comneni script.; *it.* codex evangeliorum, both of which *Mills* used in editing the new testament and highly commended. Dr. *Covel* also shewed us many very fine *codices hebraicos*, and among them in three voluminibus membr. in 4. biblia hebr. ante 300 annos scripta. It had indeed the vowel-points, but by a later hand. Such
29 codices we find here and there. *It.* cod. in 4. bombycinus, in quo historia a Constantino M. ad captam urbem, hactenus ineditus, and also in fine codicis Malaxus, for which see Crusius‡ and Vossius.§ *It.* a codex in 4. namely historia Constantipolitana ad Selimum secundum, etiam inedita. *It.* codex in 4. membr. Sgyropuli historia

* [Guill. Jos. Grelot].

† [Also 8vo. Paris 1681. Engl. by J. Phillips, Lond. 1683. 8vo. Grelot accompanied Chardin in his travels].

‡ [Turco-Graeciae lib. II. p. 106 seq.]

§ [de hist. lat. II. c. 30 p. 373 ed. Westermann. Cf. Fabricius-Harles, ind. s. v. Emanuel].

concilii Florentini, which, as Mr. Dr. *Covel* asserted, is much more complete, especially in the second part, than that which has been published.* *It.* codex in 4. in quo Simeonis Thessalonicensis caeremoniale ecclesiae graecae, mentioned by Leo Allatius de Simeonum scriptis. This codex was published two† years ago in Moldavia. This edition has been sent to Mr. Dr. *Covel*, who still keeps up good correspondence in those quarters; he has collated it, and found it very faulty and incomplete. Dr. *Covel* further shewed us a codic. membr. in 8. liber amorum ex arabico in graecum vulgare translat.

After this Dr. *Covel* shewed us an uncommon curiosity, which, as he asserted, had never before come into *Europe.* He had had a pupil *John Mareschall*,‡ who travelled in *India* and spent many years in that country; where, by Dr. *Covel's* encouragement, he acquired great knowledge of the old indian language, and especially studied the history and *doctrinas veterum Brachmanorum Indiae philosophorum*, and even translated into English the *codices sacros Brachmanorum*, called *Poran*,§ which he sent to Dr. *Covel* in seven small *voluminibus* in fol. Dr. *Covel*

* [ed. with a lat. transl. by R. Creyghton, Hag. 1660. fol.]

† [Published at Jassy fol. 1683. Fabricius-Harles XI 329].

‡ [No doubt the *J. Marshall*, M.A. 'comitiis regiis 1705', and probably the B.A. of Christ's 1663-4. He communicated to the *Philos. Trans. abridg.* IV 534 (1700) an 'account of the religion, rites, notions, customs and manners of the indian priests called *Bramins.*']

§ [The Puranas].

could not enough commend the *profundam sapientiam* and curious things which he had found in them. He greatly preferred them to *Confucius*, and complained that he had lost two parts, which he had lent to a certain bishop. He had also a volume containing a translation of *Bedae* libro*, in which is found *explicatio omnium sacrorum rituum Brachmanorum*. He further shewed us a small *lexicon linguae malaicae* in fol., compiled by the same *Mareschall.*

Next we saw different *MSta. recentiora*, specially italian, and among them one in folio, as thick as one's thumb, with this title: *relatione dell' imperio Turchese fatta dal illustr. et eccell. Sig. Cristoforo Valerio Bailo per la serenissima republ. di Venetia* 1615. Afterwards Dr. *Covel* shewed us a fine *vas aeneum* with a hebrew inscription, found under ground in *Norfolk*. No one has yet been able to decypher the inscription owing to the numerous contractions. Mr. Dr. *Covel* believes that much money must have been found in it, as the man who dug it up, suddenly became rich. The vessel may contain two measures. Dr. *Covel* has also many fine funeral urns, and among them one to which *folia amaranthae herbae* still adhered, a plain
31 proof that the ancients added herbs to the ashes of the dead. There were also many little *urnulae* among them, which Mr. Dr. *Covel* had received as a present from *Bellori* in *Italy*, who assured

* [The Vedas.]

him that they served for the interment of animals. For the *Romans* burnt favorite animals also, as birds and the like, and buried their ashes in such pots; hence we find in *Gruter* and elsewhere many inscriptions on animals.

Hereupon Dr. *Covel* shewed us many drawers full of *nummis ex omni metallo*, which I should have liked to examine more closely, but Dr. *Covel* excused himself, because they were in no sort of order. I must however make mention of one *nummi magni moduli* of *Gordiano iuniore*, of which Dr. *Covel* made much ado as *unico*, and as having *in ipsa marginis acie litteras*. On the one side was the likeness *Gordiani* with this inscription: ΑΥΤ. Κ. Μ. ΑΝΤωΝΙΟΥ ΓΟΡΔΙΑΝΟΥ ΕΠΙ Μ. ΔΗμΗΤΡΙΟΥ ΟΥΑΛ. (Valerii) ΑΡχ. ΚΑΔΥ.* In the centre was:

HN
AN

in aversa† there was *figura stolata stans ad altare, sacrificans, dextra stateram, sinistra hastam tenens.* On the edge were some strokes, which Mr. Dr. *Covel* took for the letters ETI, which seemed to designate the *epocham* 315. To me however it did not seem so distinct, though the *nummus* in itself was still in tolerably good preservation. Mr. Dr. *Covel* also shewed us a great number

* [In Rasche III. 1513 *Cadi* in Phrygia is named as occurring on the coins of the third Gordian].

† [*adversa* orig.].

of *petrefactis* and *lapidibus figuratis*, some very fine, which he had brought with him from *Turkey*.

After this Mr. Dr. *Covel* led us through a room, in which he had some fine pictures; as the evangelist *Mark* by *Albrecht Dürer*, of which my brother has an engraving. Mr. Dr. *Covel* thought that it was *Dürer's* original, but it seemed much too modern for that, but still a very good copy. Further *Mary* with *Christ* and *John* the Baptist, as two naked children, a fine copy of *Raphael;* and also an incomparable night-scene by *Salvator Rosa.** In a room below was a fine picture of *Christ*, said to have been painted in *Moscow:* also *Christ* on the cross by *Mercati*,† an admirable painting. As we went home, we observed in the street *Battecure*‡ on a druggist's shop this apt inscription: *principiis obsta.*

3 *Aug. Sunday* we dined with Dr. *Bentley*, who sent the invitation the day before, and were very sumptuously entertained. As his wife dined with us, we did not converse upon serious matters, but of *Germany* and *Holland.* At four o'clock we heard the sermon in *Trinity-chapel*, and also very good music, especially on the organ, which, though not of so fine a tone as

* [*Rossi* orig.].

† [*Marcatti* orig.].

‡ [Petty cury, 'the little cookery'].

that in *King's-chapel*, was however uncommonly well played.

4 *Aug.* On *Monday* morning we were again in *Trinity-library*, wherein by the help of the *Catalogus MS. Angl.* I saw other MSS., which **33** I could not see the first time.* We also turned over the printed books a little, but found much poor old stuff amongst them. The noble building is inside (*i.e.* not reckoning the walls) 214 ft. long and 45 broad. The carvings and foliage on the panels and book-cases is so slender, that it quivers when you touch the panelling below. It is the work of an artist named *Master Gibbons*.

5 *Aug.* We wished to see the manuscripts in the *bibliotheca publica acad.* Dr. *Laughton*, the librarian, was however not in, nor is the catalogue of these MSS. yet complete; but that, which may be found in *catalog. MS. Angl. part* 2, was of no use to me, as the *codices* are not classed or numbered by it. This was very annoying to me, as I took out perhaps twenty *volumina* one after another, and found nothing but scholastic things. At last I came by accident upon a row where the following codices stood together:

Codex in fol. chart. recentior, one finger thick, namely: 1) Symeon protobestarchus (antiochenus) de alimentorum viribus [Ff III 30 = 1238 (1)]. 2) Galeni synopsis de simplicibus [ibid. (2)]. Again cod. chart. Chrysostomi commentarius in psalmos Davidis a **77 34**

* Conf. *Selecta commerc. epist. Uffenb.* p. 1. p. 192 seqq.

usque ad 119 inclusive. [Ff III 2 = 1210. The homilies are on Ps. 77—107 and 118; those on Ps. 77—99 are printed in Chrysostom's works, but the real author is Hesychius. See the printed catal. II 410]. At the beginning was noted: Fuit doctoris Lindsel, deinde Merici Casauboni; redemit nummis Hacketianis T. G. (forte Thomas Gale) et bibliothecae Cantabrigiensi intulit cum aliis manuscriptis eiusdem Casauboni. 3) Homilia Chrysostomi, codex membr. in fol., three fingers thick, was better and older than the last [Ii III 25]. 4) *Ἡσυχίου πρεσβυτέρου Ἱεροσολύμων ἐπισκόπου ἐπίγραμμα ἱστορίας εἰς ψαλτήριον*, a codex chart. recenti manu ex cod. Oxoniensi descriptus [Ff III 6 = 1214, catal. II. 412]. At the end is mentioned the comment. Chrysostomi in Psalmos, and the following note may be seen at the beginning: "out of a paper written with Dr. Lindsell (afterwards bp. etc.) his hand: 'In the Savilian edition another commentary of Chrysostome is found upon some of the psalmes commented of in this: as the 118. yet it is not Euthymius, nor Theodoret, nor Basile, but far surpassing them all who comment upon the same; Basil doth not. Soe as I cannot see whose, unless Chrysostome (as the subscription hath) went over twice the psalmes, and these his notions infinitely more refined then the other. Yet is not the whole book of psalmes commented of between them both, a 77 ad 107 inclusive, et tum ps. 118, et sic finis commentationum harum.' Hactenus ille. Sed verus auctor huius *ἑρμηνείας* est Hesychius, vel, ut alii scribunt, Isychius, si Euthymio Zigab. fides; qui non
35 pauca ex illo passim profert, et eum in psalm. 88 v. 13 (satis prolixum ex illo locum adducens) diserte nominat. Quis autem Hesychius, presbyter hierosolymitanus (de quo non uno loco Photius) an alius (quos plures et diversae aetatis Miraeus in auctario, Sixtus Senensis in bibliotheca, aliique commemorant) non plane liquet. Mericus Casaubonus" (an autograph note). I also saw cod. MS. chart. fol., three fingers thick, namely: Matthaei

Blastaris syntagma alphabeticum* [Ff III 4 = 1212]. 2) Eiusdem (ut videtur) libri canonici Io. Ieiunatoris epitome a fol. 153 usque ad finem [only to f. 161. ibid. (2). See catal. II 411]. *It.* vol. MS. membr. in fol., three fingers thick: epistolae aliquot N. T. cum commentario Photii subiecto [Ff I 30 = 1163], tolerably old but defective, for the codex only begins with the epistle to the Corinthians [the commentary begins 2 Cor. i. 13; catal. II 331]. *It.* codex MS. chart. in fol. [Ff I 26 = 1159], in which an old hand has noted at the beginning: 'Hoc commentarium in psalterium graecum quondam fuit codex Theodori archiepiscopi Cantuariensis inter eos libros quos secum detulit e Roma circa annum Domini 668, anno quinto Egberti regis, qui Theodorus fuit sextus ab Augustino.' Whether this evidence is to be trusted, I know not, for the codex does not appear so very old [cent. 15, catal. II 318]. This commentary is that of Euthymius in Greek. On the first fly-leaf is a note: 'liber hic MS. si conferatur cum Euthymio impresso, ipsius esse Euthymii videbitur, teste RR. Armachano die Iulii 1640.' Further **36** I saw cod. membr. in 4. very neat, containing: Theodori isagogen grammaticam† [Ii iv 16 = 1813, catal. III 453]. It had the note: Tho. Gale pecuniis Hacketianis redemit ex reliquiis Merici Casauboni. *It.* cod. graec. in 4to. more than a hand-breadth thick [Ff I 24 = 1157, catal. II 313] containing 1) paralipomenon lib. I. p. 1—78. lib. II p. 78—207. 2) *ὑπομνηστικὸν βιβλίον ἁ Ἰωσήππου.* p. 307—391. 3) *στίχοι Λέοντος τοῦ βασιλέως εἰς αἴνιγμα Χριστὸν καὶ κρίνον δεδειγμένοι* pp. 391—395. 4) Testamentum duodecim patriarcharum.‡ Besides I saw a

* See B. Virius T. 2 p. 1 [an abbreviation, misunderstood by the editor, for Beveregii pand. II 1—272].

[† An irrelevant note, relating to Theodorus of Samos, is here omitted].

‡ [Printed from this MS., with a collation of the Oxford MS. by Rob. Sinker, M.A. Cambr. 1869, 8vo., who is engaged on a translation of the book for the Edinburgh *Ante-Nicene library*].

codicem membr. in 4. very neatly and closely written, but still tolerably old [Dd XI 90 = 716, catal. I 482], containing the acta apostolorum from cap. 12 vers. 2 and *epistolae*, with some gaps here and there. Afterwards I again took up the codicem Bezae, and found this further note at the beginning: a. 1669 servatur in bibliotheca Leicestrensi codex MS. N. T. qui cum hoc in multis consentit. I also saw codic. membr. in 4., more than a hand-breadth thick [Gg. v. 35 = 1567, catal. III 201], in quo varia, nempe 1) Iuvenci historia IV. evangelistarum. 2) Sedulii paschale carmen.* *It.* codex membr. in 4., namely Isidori etymol. [Gg I 19 = 1414, catal. III 25].
37 The codex is recentior, but has however at the end a good indicem vocabulorum et rerum. *It.* vol. in 4. membr. nitidissime scriptum [Gg I 18 = 1413, catal. *ibid.*]. At the end was the note: expliciunt XV. libr. geometriae Euclidis cum commento magistri Campani. *It.* vol. in 4. chart. [Ii IV 30 = 1827, catal. III 466] geographia Edwardi Higgons angli, in latin, and apparently very well written. *It.* vol. in fol. membr. [Dd I 28 = 28, catal. I 36], two fingers thick, Iosephi antiquitatum iudaicarum lib. 10.

This *codex* of *Josepho* is remarkable on one account, because the letters (*Buchstaben*) have fallen off here and there, and can in some places be raised and removed by the nail, owing to the excessive thickness of the ink; one observes the same thing often in old letters (*Briefen*). Yet the *vestigia* of the writing had eaten so deeply by reason of the sharpness of the ink, that it can still be read, though the blackness is lost. We find old parchment letters, in which

* See *Catal. MS. Angl.* [which does not notice this MS.].

the sharpness of the ink has eaten into the parchment; if one holds them up to the light, one can then easily read them by the daylight streaming through the holes. At the beginning of the volume the *vestigia* are impressed so deep, that I was almost inclined to take it for a printed book. As the *codex* was torn at the end, the beadle or library-keeper, who was present, gave me a leaf, which I took with me as a curiosity.

After this I further found in the press Bedwelli lexicon [Hh 6 1—2 4to. Hh 5 1—7 fol.] and another little work of his, namely the epistola ad Colossens. **38** arabice cum versione eius latina [Dd 15 4]. I found a very learned dissertation at the beginning, which I ordered to be copied. Afterwards I found here and there the following: vol. in fol. Codex membr. recentior, Cicero de oratore, paradoxa, de amicitia et senectute [Mm II 4 = 2299, catal. IV 125]. *It.* vol. in 4. membr. in quo 1) Eutropius de gestis Romanorum. 2) Sexti Iulii Frontini strategemata. 3) Eutropii breviarium. Codex est recentior. [This MS. has long been lost. It is catalogued by James n. 217, and thence in *Catal. MSS. Angl.* II 171 n. 2397]. Lastly I saw a volumen in fol. membr. in quo Methodii, episcopi Paterensis, liber [Gg IV 15 = 1514, catal. III 160]. Eusebii historia alia;* cod. MS. recentior. After this, as I could find nothing more to my purpose in the latin codicibus, I viewed the press, in which the manuscripta orientalia Erpenii are preserved, of which there are a goodly number, as may be seen from the catal. MS. Angl. [63 in all, n. 2440—2502]. In this press I found the following inscription on vellum, framed: 'Quod felix faustumque sit rei publicae litterariae. Codices

* See Catal. MS. Angl.

eleganter manu exaratos, nostro orbi hospites, universo vix parabiles, ad hastam locatos a Thomae Erpenii Leidensis vidua magno pretio coemptos a magno duce
39 Bukingamae, tum temporis apud ordines Belgii legato, cancellario postea nostro, nobisque inter cetera quae divinus heros meditabatur ingentia donaria Cantabrigiensibus donatos, non nisi Cantabrigiae servari tandem voluit principis praecellentiss. fidissima coniux, maestissima (proh scelus et dolor !) vidua pientissimaque Catharina, ducissa Buckinghamiae, mense Iunio MDCXXXII.' In a corner of this press lay some printed books, and amongst them Ochini dialogi printed at Basel 1563 in 8vo.* At the beginning was a manuscript dialogus in italian with this title : dialogo. favellatori Prudenza umana et Ochino ; of which dialogue, as I could not tell whether it had ever been printed, I ordered a copy.

Lastly I examined also a little the incomparable collection of *codicibus anglosaxonicis*, which stood opposite, of which *Hickesius* gives the best account in his *thesauro*. It is strange, that so many things of the kind survive in
40 *England*, and it were to be wished, that we had anything like as many monumenta of our *lingua theotisca*. As we were preparing to leave, we found also two little pieces of old painted glass in monkish style, one red and one blue. We were the more interested, because we had lately read in *Le Comte*,† *cabinet des singularités de peinture*, of this glass-painting. He there

* [This copy has long been lost.]

† [Florent Le Comte, cabinets des singularités d' architecture, peinture, etc. Paris 1699, 1700. 3 vols. 12. Brux. 1702. 3 vols. 12].

denies that the glass was stained and colored through and through by the ancients. In order to ascertain this we broke off a bit of each piece, in a slanting direction; and saw that the red was stained only on the surface of one side, but the blue was colored throughout: probably because the blue colour is not so fast as the red, and therefore must be stained more. Accordingly *Le Comte* is greatly mistaken; probably he only examined the red, and drew a general conclusion from that; a common fault with authors. I may fairly conjecture, that glass of a yellow colour, and of all other such light and bright colours, is stained throughout, but red, brown, and the like only on the surface of one side: but this requires more exact investigation.

In the afternoon we went to *Sidney-Sussex college*, an old but still tolerably fine building.* The library of this college is indeed high up, under the very roof of the chapel, but yet tolerably good and well-lighted; the books too, though not numerous, are still in a good state. 41

I took the pains to go through the manuscripts of this college.† The following were the best which I met with: Edm. Castelli notae in lexicon Schindleri.‡ The lexicon is in two voluminibus interleaved with paper, on which Castellus had made very many notes, and probably afterwards compiled his lexicon from them,

* See *Délices d' Anglet.* tom. I.

† Following the *Catal. MS. Angl.* p. 103 seq.

‡ *ibid.* col. a. n. 695 seq.

though I had neither time nor ability to compare them. Galfridi angl. tract. de arte dictandi* is a cod. membr. in 4. recentior. Δήλωσις ἀκριβὴς ἐκ τῶν κανονικῶν διατάξεων† is cod. chart. in 12. recens, on which was noted 'liber collegii dominae Franciscae Sidney-Sussex, quem (una cum aliis MSS.) plurimum reverendus vir Samuel Ward S.T.D., professor pro domina Margareta, legavit anno Dom. 1643.' Σοφωτάτου ἐν ἱερομοναχοις Κυροῦ Ματθαίου περὶ τῶν ἱερῶν καὶ θείων συνόδων σύνοψις.‡ Cod. est chart. in large 4. nitidissime scriptus. At the end is bound up with it a printed book, namely: Theodoreti ecclesiastica historia ex officina Frobeniana 1535. 4. Anonymi liber expositionum partium vet. et nov. testamenti,§ cod. est membr. in 4., fully a handbreadth thick. Epistolae Hieronymi eleganti charactere.‖ I must confess that I have scarcely seen a neater and fairer *codicem*, for not only was the writing uncommonly elegant, but also the vellum very fine and fair; yet it is somewhat modern, and about two hand-
42 breadths thick. Tabula beneficiorum in Anglia et Wallia, cum annuo singulorum valore.¶ This codex is in fol., two fingers thick, and very modern. It is astonishing what a large sum of money comes in yearly from the foundations maintained in England. 1) Petri Blesensis epistolae. 2) R. Grosthead (episcopi quondam Lincolniensis) epistolae.** Codex chart. in fol. Au-

* *ibid.* p. 104, n. 719.

† *ibid.* n. 724. ‡ *ibid.* 728. [Gift of Dr. Ward.]

§ *ibid.* p. 105, n. 738. [Gift of Dr. Ward.]

‖ *ibid.* n. 750. [The gift of Pet. Witham M.A., rect. of St Alban's, Wood-street, London, formerly a member of the college.]

¶ *ibid.* n. 751. [Drawn up for the college in 1627.]

** *ibid.* n. 754. There is here an error in the printed *catalogo*, for in the *volumine* the letters of *Peter* stand first. [Given by Dr. Ward.]

gustini libri 15 de Trinitate et reliqua.* Codex est membr. recent., three fingers thick. Ind. librorum MSS. graecorum an. 1602 emptorum in bibliothecam augustanam,† is a supplementum of the catalogi‡ bound up with it: probably incorporated in the new edition Reiseri;§ but as that was not at hand, and time pressed, I could not compare them. The first codex catalogued in this supplemento MSto. is Iamblichus chalcidensis de secta pythagorica, lib. IV. Eiusdem Iamblichi expositio prolixa epistolae Porphyrii etc. One ought to search in catalogo Reiseri, whether these codices are entered.‖

In loculo adversaria Sam. Ward.¶ These are *volumina* of all sorts, but yet in part mere *collectanea*, and in some still *charta pura* for the most part. Yet the letters and things relating to the synod of *Dort*, noticed in the catalogue, are not to be despised, and the most valuable 43
of all. He who shewed us the library was, not in the proverbial sense,** but in truth a good *socius* of this *collegii*, already in years, whose name however we have forgotten.††

Lastly he shewed us in a cupboard *curiosa*

* *ibid.* n. 756. [Given by Dr. Ward.]

† *ibid.* p. 106, n. 766 [appears to be lost.]

‡ ed. 1595.

§ [M. Ant. Reiser. Index manuscriptorum bibliothecae Augustanae. Aug. 1675. 4to.]

‖ [Yes, at p. 83 n. 20 and 29.]

¶ *Catal. ibid.* p. 106, col. 2.

** [Not 'a good fellow,' a *bon vivant*.]

†† [Probably *Thomas Harrison*, *Strype's* correspondent, several of whose letters are preserved in the *Baumgartner* papers, *Cambr.* univ. libr.].

of all sorts, as a *cranium humanum*, with a ticket: *cranium cum capsula lignea dono dedit bibliothecae collegii Sidney Sussex Gulielmus Stevens de Rotherhithe capitaneus, e senioribus fratribus domus sanctae et individuae Trinitatis in Deptford, qui cranium illud ex Creta insula (Candia vulgo dicta) secum attulit in Angliam anno* 1627, *haud procul ab urbe Candia circiter passus decem subter terra repertum in fonte fodiendo, qui in urbem derivaretur.* By it lay also a letter from the famous *Guil. Harvaeo* in the english language, in which he thanks the college* for kindly making known to him this *cranium;* he had shewn it to the king, who was pleased with it: for his own part he looked upon it as specially curious. It is a *cranium petrefactum*, or rather an *incrustatum*, and I may say that though I have seen here and there in cabinets many *petrefacta* and *incrustata*, I never met with anything so singular. It is a pity that this *cranium* is broken in two, and the under jaw is altogether wanting. The largest fragment, consisting of the front part, is very finely covered within and without by a yellow, hard, stony crust, about as thick as the back of a knife,
44 yet so, that the teeth (doubtless *propter structuram compactiorem*) remained unchanged, as also the structure of the *cranii* itself, which may be well seen, with all its *cavitatibus* and *poris*, at the end where it was broken off; so that, as

* [*Academie.*]

I said above, it is no *petrefactio*, but a strong *incrustatio*. There was also in the same cupboard a narrow, but thick, roll of parchment, perhaps three fingers broad, containing the arms of all families in *comitatu Cantiae* an. 1593, very neatly painted and colored. We were also shewn a cylinder, with six figures excellently painted, and among them king *Charles II.* on horseback, admirably drawn. We noticed here also an old desk and book-stand, the only peculiarity of which was, that you could raise and lower it by a long screw, passing through the desk; within it was fitted with drawers. It rested on a cross, which wanted however a firm stand, especially for writing.

Next we went to *Trinity hall*, which is one of the poorest buildings, as *Trinity college* is the finest. It is said to be founded for jurists only. The library of this hall is like the hall itself, that is, very mean, consisting only of a few law books.

Although mention is made* of seven poor codicibus MSS. I could scarcely find a single one of them; on the other hand I hunted up the following from some fifty pieces of old rubbish.† The most pretentious and best codex was probably a membranaceus of imposing size, some four spans high or tall, written in large letters, and also tolerably old. It is a chronicon anglicanum, of which however I could find no autorem, nor, as may well be imagined, any other title. On the cover was 45

* *Catal. MSS. Angl.* p. 163, part 2.

† [*Schunken*].

written in pencil: Thomas Elmham.* But whether this be the author's name, or rather a former possessor's, must be ascertained from Nicolson's historical-library and other books of reference. From the codice itself I observed that it is properly a chronicon ecclesiae B. August. cantuariensis. Beside this I found also the following codices, of which I thought it worth while to make a note: codex membr. in 4., two fingers thick, containing Ambrosium de virginitate et sermonem Isidori episcopi de corpore et sanguine Domini Iesu Christi.† *It.* in fol. cod. chart. recentissimus, Joh. Cowelli‡ I. C. D. et in acad. cantab. profess. institutiones iuris anglicani ad methodum et seriem institutionum imperialium compositae. Below was written: hunc codicem post editionem impressam sic auctum et emendatum, secundae editioni (ut videtur) destinatum et iam prelo paratum ipse author (huius collegii praefectus dignissimus) huic bibliothecae
46 nominatim commendavit. *It.* vol. in fol. membr. Hieronymus§ de iuribus Angliae;† codex erat recentior, of the thickness of your thumb. *It.* vol. in 4 membr., three fingers thick, in quo 1) Stephani Langeton, archiepiscopi cantuariensis, moralis expositio in prophetas. 2) Tractatus de similitudinibus. 3) Liber proverbiorum interpretatus. [Also letters of Becket. The MS. has the name of *Robert Hare* 1562]. I further saw vol. in fol. chart. Ymago mundi per Vincentium ordin. praedicat.‖ *It.* cod. membran. in fol. Radulphus Flaviensis super Leviti-

* [No such note now appears, but good reasons have been given for assigning the authorship to Thomas. See *Historia monasterii S. Augustini Cantuariensis, by Thomas of Elmham. Edited by Charles Hardwick. Lond.* 1858. 8vo.].

† [No mark of ownership is now to be found].

‡ [*Corbelli*, Uffenb.]. § [*Victorinus* Uffenb.].

‖ [one of Rob. Hare's books].

cum.* Vol. in 4. membr. in isto Sulpicii Severi vita S. Martini episcopi et confessoris; at the end of this codicis was written: expliciunt gesta beati Martini et vita B. Britii. After this follow only three† folia, beginning: incipit praefatio de vita S. Nicholai; but it is defective, and as I said, consists of three† leaves only. *It.* cod. membr. in 4, two fingers thick, Liturgia D. Iacobi apostoli‡; caret initio: at the beginning is noted: Sancti Iacobi apostoli nomine apud graecos in usu liturgia est, quam ut veram germanamque illius scripturam Proclus constantinopolitanus agnoscit, et synodus oecumenica sexta. Petrus Galesinius in suo martyrologio fol. 98 parte secunda. Below was a more correct note: non est haec divi Iacobi liturgia, cuius meminit Galesinius, sed collectio lectionum quae in ecclesia orientali festis diebus etiamnum leguntur, e prophetis, proverbiis et sapientia Salomonis sumpta. But this codex is ex dono Richardi§ Hare 1605, from whom also many other codices came. *It.* **47** cod. in 4. membr. cuius initium: incipit prologus in librum contra duodecim errores et haereses Lollardorum;‖ but at the end: explicit liber contra duodecim errores et haereses Lollardorum. *It.* cod. in 4. chart. electa de epistolis Petri blesensis.¶ *It.* vol. in fol. membr. Iosephi historiarum antiquitates Iudaicae lib. xx. latine, doubtless of Rufini version.** *It.* vol. in fol. membr. doctrinale

* [bought by *Robert Hare* 1570 for 10*s.*].

† [*two* Uffenb.].

‡ [This MS. appears to be lost].

§ [Rather *Roberti.* I have not met with a MS. bearing the date 1605 or (as below) 1603].

‖ [dedicated to king *Richard* by brother *Roger Dymmock.* See *Fabricius, biblioth. lat. med. et infimae aetatis,* under *Dimmock;* and *Tanner, biblioth.* p. 243. Another copy is in the university library Ii IV 3].

¶ [*Robert Hare,* 1565].

** [In the library, a handsome MS.].

ecclesiae contra blasfemias Wiclef. The author is magister Thomas Walden, as may be seen at the end, and it was written anno MCCCCCXVI.* Lastly I found another vol. in fol. membr., wherein was contained: 1) Augustinus de civitate Dei libri XXII. 2) eiusdem super genesin XII. 3) eiusdem de natura boni. 4) sententiae Damasceni.† Thus much of good I could still discover among the manuscripts, which however lay in miserable disorder. I am surprised that I could light on nothing of the seven recorded in the catal. MSS. Angl., while on the other hand not one of those just described is to be found in the catalogo. And though one might be inclined to suspect that they came to this college when the catalogus had been already printed, yet, as I mentioned before, several codices appear ex dono Richardi Hare 1603, so that probably no one cared for these codices nor would be at the pains to make an indicem of them.

48 6 *Aug.* We inspected *Emmanuel college.* This collegium is tolerably large, and even the back court well built. In the first is the library on the ground floor in a tolerably large room. The books are respectable in number, it is true, but (as usual in *England*) stand in entire confusion, so that I could neither review them by the printed *catal. MSS. Angl.* nor yet by the written one, which lay upon the table, but only

* [This contains only the first part of the *doctrinale.* It was written 'per me fratrem Livinum de Preestere alias Presbyteri ordinis gloriose Dei genitricis Marie de monte Carmeli pro fratribus eiusdem ordinis conventus Gandensis, conventui prefato priorante venerabili patre Petro de Brune. Ao M.CCCCC. XVI die Septembris. Uffenbach has confused the date of the year and that of the day of the month].

† [*Robert Hare*, 1552].

after laborious search could at last meet with the following.

Cod. membr. in fol., thicker than a hand-breadth: it was the bible in english, 'John Wiclef's translation performed by him an. 83.' The good *socius* and librarian who escorted us, asserted that it was an *autographum*, but it did not seem so to me. *It.* cod. membr. in fol., three fingers thick, Gregorii M. commentarius in Ezechielem. *It.* cod. in 4. membr. Hieronymus contra Iovinianum haereticum de matrimonio et virginitate. *It.* cod. in fol. membr., three fingers thick, commentarius in prophetas minores, without the author's name; for the rest it is a modern *codex*, very neatly written. *It.* cod. in fol. Augustinus de Trinitate. In this as in many other codicibus I found the name Tho. Leigh written. Afterwards I saw 14 volumina in fol., mostly a hand-breadth thick, Matthaei Sutlivii opera, of which the first four volumina had this title: adversus praecipuas synagogae 49 romanae haereses et errores eorumque auctores patronos et sectatores disputationum tomi IV. quorum I. de fidei principiis. II. de Christo et ecclesia. III. de sacramentis. IV. de gratia et peccato. The last volumina comprise varia. There was noted on them: Nicolaus Bernard S.T.D. collegii Emanuelis olim alumnus eidem collegio dono dedit. I also saw vol. in 4. graec. containing Theocriti idyllia etc. *It.* cod. in 4. chart.* Pindari [MS. vetus et pulchrum: incipit a] Pyth. oda I., it is neat, but not so old, utpote chartaceus. *It.* vol. in 4. chart. recentiss., and therein variae lectiones evangeliorum ex quatuor codicibus, nempe 1. in collegio Caio-Gonvilli. 2. ex cod. Bezae in bibl. publ. 3. MS. Henr. Googe† S.T.D. et coll. S. Trin. apud Cantabr. nuper socii. 4.

* De quo *Catal. MSS. Angl.* pt. II. p. 92, n. 131. [whence the words in crotchets are supplied].

† [*Goege*, Uffenb.].

ex codice recent. manu descripto, qui tum fuit Thomae Montfortii theologiae doct. Below is cited biblia Waltoni vol. ult. ante var. lect. graec. N. T. In the beginning stands the name of Tho. Leigh, who presented these *variantes lectiones*, which he had either collected himself, or employed another to collect; I rather suspect the latter, for the writing differs from that of the signature and is far neater.

Further I saw cod. in fol. chartac., three fingers thick, in which was noted: MS. authenticum a Roberto Cotton milite ex archivis collectum, dein ex bibliotheca comitis Northamptoniae ad manus Dni. Mich. Bayne de colleg. Trinit. praepos. operi Dni. Compton et a praedicto Dno. Mich. Bayne dono mihi datum 16. Martii 1687-8. Josua Barnes e coll. Eman. On the cover were the arms of Jos. Barnes with this lemmate on a flying scroll: haec mihi musa dedit. vix ea nostra voco. Josua Barnes S.T.P. graecae linguae Cantabr. prof. reg. Eman. coll. soc. 1700. bibliothecae eiusdem coll. dedit Eduardi regis Angliae historiae autor egregius 1701-2. Mr. Barnes will no doubt have made great use of it in his 'history of Edward III.' which he has lately published in the English language.* Perhaps he has mentioned it therein; I must refer to the book to settle the question. Next I saw vol. in 4. membr. It was Palladius de re rustica. Deficiunt in eo initio fol. 20 et in fine fol. 5. Otherwise the codex is bonae notae and neatly written. *It.* cod. in fol. membr., three fingers thick, namely: Vitellionis perspectivae libri x. elegantiss. script. cum fig. 5 schematibus in margine. *It.* cod. membr. in 4., a hand-breadth thick. *βιβλίον ἱπποϊατρικὸν* sive *τῶν ἱπποϊατρικῶν βιβλία δύω*, medicinae veterinariae lib. II. There was a note: liber magni pretii, quoad partem priorem scriptus accuratius, plurima continet, quae in libro typis excuso (scil. Basileae apud Valderum graec. 1537) non comparent.

* [Cambr. 1688. fol.].

It. a bundle in fol. letters of holy martyrs.* I found 51
here also the Officia Ciceronis Moguntiae an. 1465 impress. in membr. Lastly I saw a cod. in 4. chart. Joannis monachi *πνευματορήτορος* disputatio inter corpus et animam. Of this codice there was a long entry in the catal. MS. Angl. of which, by the permission of the librarian, I procured a transcript.

In one of these presses, which contained the manuscripts, we found also a tolerable magnet, and in a bag some lenses for *tubis astronomicis*, in their cases, which however were of no great importance. When we had done with the library, we went into the second court of this college, to view the chapel, which is indeed small, but neat. Before the church is a cloister, and above it a fine saloon, called the gallery, in which many portraits hang.

We dined with the worthy Dr. *Covel*, who treated us well, and entertained us the whole afternoon with all sorts of narratives of his eastern travels, and gave us among other things some well-made verses, composed by him on the second edition of *Spanheim's de praestantia et usu numismatum.*

7 *Aug.* We were in *Peterhouse*, which, though the oldest college, is yet new and well built. The library is in a poor room of moderate size. The manuscripts stand partly over the door, and at the very top of the cases, and were so buried in dust, that the librarian was 52

* They are said to form three volumina. See *Catal. MS. Angl.* p. II. p. 91 n. 100.

forced to send for a towel, for me to wear as a pinafore, that I might not dirty myself too much. They were also in such disorder, that I could find nothing at all by the *catal. MSS. Angl. part II. p.* 147 *seq.* They are mostly *scholastica*, and such sorry stuff, that after a painful search I could find nothing but the following:

Cod. in fol. membr. a hand-breadth thick: cod. Iustiniani a lib. I. usque ad IX. tit. de abolitionibus. *It.* cod. in fol. membr. Institutiones iuris civilis cum glossa. *It.* cod. membr. in fol. Cod. iuris civilis cum glossa. This codex was better than the first. Vol. in fol. membr., two fingers thick, Petri Comestoris historia scholastica. The rest was not worth noting.

Accordingly we went to view the chapel of this college, which is small indeed, but elegant. In the glass was *Christ's* Crucifixion of the size of life, well drawn and colored. On either side of the altar hung two scenes of the Passion, well designed in black on blue cloth in golden frames.

In the afternoon the librarian* Mr. *Thomas Baker* at last shewed us the manuscripts and coins mentioned above.† The manuscripts were in a small, dark, poor room, by the side of the library in a press; they were mostly presented
53 by the earl of *Southampton*, since the publication of the *Catalogus MSS. Angl.;* hence no mention is made of them in that book.

* [Of St. *John's*, see above p. 140 l. 28].
† [P. 129 l. 25].

I saw the following codices,* one chart., a handbreadth thick, arab. sed litteris syriacis script. In it were 1) historia ecclesiastica Georgii Elmacini [K 2], of which Erpenius has published only the second part. 2) Psalmi Davidis [K 5]. 3) Descriptio Ismaelitismi sive sectae Mahumedanae [K 4]. 4) Preculae sive meditationes partim arabicae partim turcicae [K 3 and 6]. 5) Historia Hamtarae filii Siddadae l'habassae 7. libris compaginatis distinctisque hac nota ⁎ [K 8—14]. As Mr. *Baker* asserted, *Lomeierus* makes mention of this *codicis*.† He next shewed us the officia Ciceronis Moguntiae per Io. Fust MCCCCLXVI. printed, like the copy above mentioned,‡ upon vellum [L 20]. *It.* vol. in fol. epistolarum, which the famous *Clarendon*, (whose excellent *history of the rebellion* was lately published), when in exile with king Charles II., wrote entirely in cipher to a certain *Jo. Barwick*, with decyphered copies [H 10; printed in the appendix to *Barwick's* life]. *It.* Pet. Barwick M.D. vita Iohannis Barwick (just mentioned), eccles. S. Pauli Lond. decani et collegii S. Joh. evang. apud Cantabrigiens. olim socii, in qua non pauca arcana studia pro regno Britannico, motibus intestinis collapso, in pristinum statum restituendo, difficillimis temporibus impensa in lucem proferuntur [H 9. Printed by Hilkiah Bedford in 1721. 8vo.; a translation by the same 1724.

* [The present numbers of these MSS. are inserted in crotchets in the text. Fuller and more accurate descriptions of them may be seen in *A descriptive catalogue of the manuscripts and scarce books in the library of St. John's college, Cambridge. By the Rev. Morgan Cowie.* Cambr. 1842—3. 4to. 2 pts.].

† In his work *de bibliothecis* [ed. 2. Ultraj. 1680. 8vo. p. 317 'in collegio Iohannis, ubi prima pars historiae Elmacini, syriacis exarata litteris;' citing *Hotting. biblioth. quadrip. proleg. cap.* 2].

‡ [P. 169 l. 2. The Johnian copy is on paper].

54 8vo.]. After this Mr. *Baker* shewed us two printed but remarkable books: 1) Ioh. Roffensis (whose portrait we had seen in Mr. *Baker's museo*) conciones, printed in London in 8vo. by Wynkyn de Worde,* a Dutchman, one of the first printers in England. 2) the bible, the first translation by authority finished in April an. M.CCCCCXXXIX. a Domino factum est istud.† It is printed on parchment, and was originally so scarce, that it was valued at £40 sterling: now-a-days the word of God is cheaper.‡ At the beginning is a fine frontispiece, representing *Henry VIII.* to whom *Cranmer* and other bishops present this version. I also saw cod. in fol. membr. de concilio constantiensi [H 7], from which some transcripts were sent to Mr. *von der Hardt.* See his historiam concilii Constantiensis. *It.* vol. in small fol. a true relation of the treaty and ratification of the marriage between k. Charles I. and the lady Henrietta Maria [L 5, as noted by Uffenbach]. *It.* cod. chart. in 8vo. Catonis poemata s. disticha, cod. recentior.§ *It.* volum. in quo concilium Lateranense sub Alexandro III. [F 11]. *It.* vol. chart. in 8. MS. [M 7], which had originally this title, *confessio Augustana;* but the word *Augustana* has been erased, and *Saxonica* substituted. It begins thus: necesse est interrogatos recitare doctrinam etc.; and ends thus: nec
55 deleri patiatur coetus ipsum vere invocantes. It is the saxon confession, composed by *Melanchthon* by order of the elector *Moritz* in *Saxony* A.D. 1551, in order to be presented to the council of *Trent.* *It.* cod. chart. in 8. in quo Confessio fidei graecorum [M 8], cuius initium

* [1509. I 41. Bequeathed to the college by *Baker*].

† [This magnificent book is now (1870) exhibited in a case at the W. end of the library].

‡ [At the present time the volume would fetch more than twenty times £40].

§ [In Cowie's catalogue only one Cato, F 10 (3), a vellum 4to. appears].

Ἐγὼ κραταιᾷ πίστει πιστεύω τε καὶ ὁμολογῶ ἅπαντα etc. paulo post: πιστεύω εἰς ἕνα Θεόν etc. finis οὕτως ἔστω μοι ὁ θεὸς βοηθὸς καὶ ταῦτα τὰ ἅγια τοῦ Θεοῦ εὐαγγέλια. I further saw vol. membr. in 4. in quo varia historica, as 1) chronica Alexandri M. [G 16 (1)]. 2) historia Huntingtoni [Hen. Hunt. ib. (6)], which has indeed been printed, but in this copy is a special insertion, not printed, nor found elsewhere fol. 210 b. 'incipit lex que anglie danelage est.' In the margin* stands this note: 'latine vero lex dacorum est interpretata ab invictissimo et glorioso rege anglorum, dacorum, Noragenorum, Suevorum Kannuto instituta et diligenter custodita.' The beginning is: 'haec est institutio quam cnut rex' etc. After this follows fol. 212 b. lex Westsaxiae† and goes on to fol. 215. As Mr. *Baker* asserted, these laws have never been printed. At the beginning was noted: 'scriptus est hic codex circa annum 1250'; probably by Hickes,‡ as he had this codex long in his hands. Further we saw Constitutiones quorundam archiepisc. Cant. et Eborac. [D 13 and 18. E 3. N 5]. Constitutiones et statuta ecclesiae [ibid.]. Consuetudines monasterii B. Mariae Ebor. [D 28]. *It.* consuetudo regni Westsaxiae;§ whether this be identical with the above, I forgot to ascertain by collation. Further I saw a codicem entitled: Contentio inter abbatem S. Dogmaelis et homines de Cardigan [A 5 (5)]. *It.* S. Edmundi Cant. speculum [E 24 (3). G 11 (4)].‖ *It.* Mahumed Effendi epistolica institutio persice [K 3 (2)]. *It.* Io. Eremita de collationibus abbatum [D 10]. *It.* cod. in 4. 56

* [not in the margin, but following in the rubric].

† ['Hee sunt consuetudines regis quas habuit in Westsexe'].

‡ [No: in W. Crashaw's hand].

§ [No separate piece under this title is to be found in Cowie].

‖ [Uffenbach says 'S. Edmundi Cant. vita. eiusdem speculum,' by mistake].

membr., a hand-breadth thick, recentior [D 22]., in quo 1) Valerius Maximus. 2) Solinus de mirabilibus mundi. 3) Sext. Iulii Frontini strategemata. 4) Flores Tullii et aliorum veterum autorum. Afterwards there came into my hand: Fr. Fulcardi de vita S. Botolphi abbatis [H 6 (3)]. *It.* Galfridi monumet. historia Britonum [G 16 (2). G 33 (2)]. *It.* Galfridi viterbiensis chronicon [G 16 (9)]. *It.* de gallorum pugna, 'cockfighting' [Seems to be lost]. *It.* Conr. Gleshinki elementa linguae slavonicae [The epistle to Philemon in slavonic, english and german, with some particulars of the slavonic language; dedicated to Peter Gunning. L 8]. *It.* The complaint of Henry d. of Buckingham, a poem [Seems to be lost]. Further cod. in 4. membr. [D 26] in which were 1) De spiritu superbiae. 2) Passio SS. Sergii et Bacchi. 3) Hincmari remensis vita S. Remigii. 4) Vita Gregorii nazianzeni. 5) Vita S. Mauritii. 6) Liber versificatus de S. Felice martyre. *It.* Ivo carnotensis de sacramentis neophytorum, de excellentia sacrorum ordinum, et alia eius opuscula [D 19]. *It.* vol. in fol. [C 6] membr. Incipit prima pars libri qui vocatur musica ecclesiastica, de imitatione Christi et contemptu omnium vanitatum mundi. The old codices have the title musica ecclesiastica; this* **57** seems to be of the author's times. Initium codicis est cap. 1. qui sequitur me, non ambulat in tenebris. After the kalendario and the indice capitum, at the beginning of the codicis, stand these verses:

scriptori merita, mater pia, redde, Maria,
Rogero Pynchebek de Londoñ.
hunc finem feci, da michi quod merui.†

Moreover I saw vol. recens in 4. of about six sheets

* [In the original it is ambiguous whether 'dieser' refers to 'Titul' or to 'codex' supplied from 'codices'; I suppose to the former].

† [A copy of Thomas a Kempis arranged in three books].

[L 19]: Vita, riti e costumi degl' Hebrei in brevissimo compendio ma ampliamente raccolti e descritti da Leone Modena Hebreo da Venetia. Ex dono autoris 1628. Boswell.* *It.* S. Mauritii vita [D 26]. *It.* Methodii chronica [Seems to be lost, if there is not a mistake]. *It.* Nicodemi historia de passione Christi [E 24)11. cf. B 20 (4)]. *It.* Orosii historiarum libri 7 [D 23 (1)]. *It.* cod. in 4. membr., three fingers thick [C 12]. In this is 1) Anonymus de templo Dei mystico et morali etc. but at the end Ovidius de mirabilibus, beginning thus:

> hic serpens ventis pernicior atque sagittas
> transfugit quaeque etc. (read *sagittis*)

and ends with the words:

> hanc quam permodicam sibi pervehit ungue rapinam.
> explicit Ovidius de mirabilibus mundi.

I further saw [I 11 (3)] de papis chronicon [Martini Poloni chronicon, containing the account of pope Joan]. *It.* XII patriarcharum testamenta [G 16 (18)]. *It.* de Pontii Pilati ortu [? acta Pilati B 20 (4)]. *It.* cod. in 4. membr. Plutarchus de virtute Rom., de virtute Alexandri, et alia eius opuscula, latine [C 11 (2). (4). (11)]. *It.* 58 Theodori Prisciani gynaecia [D 4 (5)]. *It.* Probae Falconiae virgiliani centones [D 22 (5)]. *It.* Proclus in Platonem de re publica, lat. [in *greek* F 15]. *It.* Provinciale romanum [G 9]. *It.* Provinciale s. constitutiones anglicae [D 13 and 18. E 3. N 5]. *It.* Quintilianus de causis [the declamations C 5]. Eiusdem institutiones orat. [D 16]. *It.* Remigii vita [D 26]. *It.* Salvatoris gesta a Theodosio inventa, ab Ambrosio conscripta [B 20 (4)]. *It.* Seneca de institutione morum [B 20 (7)] et alia eius opuscula [E 12 (8). (9). (10). E 17 (8). (9)]. *It.* Sim-

* [Uffenbach's notice disposes of Mr. Cowie's conjecture (p. 110): 'I cannot conceive how this came to the possession of the college, unless it be one of Dr. Ferrari's books'].

plicii expositio Epicteti [C 11 8]. *It.* Statii Thebaidos lib. XII. [D 12 (1)]. *It.* Trotula de morbis mulierum [F 18 (10)]. *It.* M. Tullii rhetorica [D 25. Cf. I (12)]. Eiusdem de amicitia [E 17 (12). I (12)] et de senectute [E 17 (13)]. *It.* Valerii epistolae ad Ruffinum contra nuptias expositio [E 12 (1); Mr. Cowie could find no notice of this; it is printed in Jerome's works]. *It.* Maph. Vegii Aeneidos liber decimus tertius [H 2]. *It.* Virgilius, cod. recentior [H 2]. Mr. librarian Laughton, who published Virgil here in 4. anonymously in 1710, has made use of it. *It.* Annotatio librorum ecclesiae S. Iacobi de Wellbek ad divinum officium pertinentium [A 9 (2)]. If the time would have permitted, I would gladly have perused this old indicem, for one often finds in such catalogis intelligence of MSS. codicibus, which are otherwise unknown, or even lost. *It.* Xenophontis liber de tyrannide [C 11 (7)]. Thus much we could see only superficially for want of time.

We were also shewn the cabinet of coins, which scarcely deserves the name. For it is poor in itself, and contains but little, so that there is nothing specially to be
59 reported of it. I must however make mention of one gold nummi of Arcadio, which is very fine. On the one side is his face: DN. ARCADIUS P. F. Aug. In aversa* figura he is stans, una manu vexillum cum monogrammate, altera Victoriolam globo insistentem tenens, pede vero hominem prostratum calcans, with this inscription: VICTORIA AUGG. Below CONOB. and in the centre on either side of the figurae stantis M. D. There were in all about eight gold coins.

8 *Aug.* We went first to *Pembroke college*, which is neither large nor fine.† In the very front is a not very large, but well-lighted and

* [*adversa*, orig.].

† See *Délices d' Anglet. tom. I.*

neat building, containing the library, and probably built for that purpose. The librarian, a very courteous and still young man, shewed us first of all two fine *globos* of *Bleau.* They are of the largest size which he made, about 2½ ft. in diameter. He calls himself upon them in latin *Guilielmus Caesius.*

Further he shewed us the album amicorum of the famous Abrah. Ortelii, in which very many learned persons have written. *It.* iv. volumina chart. in fol. recent. each two fingers thick, in which was contained Nicetas graece, very neatly written. *It.* cod. in fol., a handbreadth thick, membr. Aulus Gellius, an incomparably neat and fine codex; it is to be lamented that some rogue has cut out all the golden initials, and consequently 60
greatly disfigured and mutilated the codicem; for it was necessary to supply the context cut away on the other side. I remember to have read, but cannot tell where, that a librarian of the Vatican spoilt very many codices in this manner, and is said to have received gold for them to the value of several hundred scudi. Abeat in malam crucem talis bibliothecarius! The codices just mentioned are not to be found in the catal. MSS. Angl. because they came here after the date of that list. But amongst those that are there recorded is very much trash, much too, as the librarian assured us, has disappeared. Yet I found the following: Virgilii Aeneid. libri xi.* the last verse is:

vitaque cum gemitu fugit indignata sub umbras.

Immediately upon this follow the libri bucolicon. It is a cod. membr. in 8. recentior. *It.* Petrarchae Africae descriptio versibus.† Cod. est chart. recentior. Epis-

* *Catal. MSS. Angl.* p. 159, n. 2048.
† *ibid.* n. 2049.

tolae Hieronymi etc.* Codex membr. in 8. There is also in this codice a lapidarium, or french description gemmarum, about six leaves, the remainder is wanting
61 at the end. *It.* Tullius de officiis,† lost. *It.* Valerius Maximus,‡ cod. in fol., as thick as one's thumb, membr. recentior. *It.* Edictum Iustiniani imperatoris rectae fidei confessionem continens (as the title runs), et refutationem haeresium, quae adversantur catholicae Dei ecclesiae.§ Cod. membr. in 8. recentior. The beginning of this codicis is: scientes quod nihil aliud sic potest misericordem Dominum placare, quam ut omnes christiani unum idemque sapiant in recta et immaculata fide nec sint dissensiones etc. Lastly, Armachanus de quaestionibus Armenorum.‖ Cod. est membr. in fol. mutilatus, nam libri novem postremi desunt.

As we could find no more, we went for a while into the already¶ mentioned *Coffee-house*, of a *Greek*. In the morning you generally meet the learned there, who read the paper, and sometimes drink coffee and smoke tobacco. Learned journals are also found here, known by the title of *British Apollo* and *the Athenian oracle*. Every one, learned or unlearned, may find some entertainment in them. It were well, if in *Germany*, and especially in universities, learned men would found such a *collegium*.

This time we found in the *Coffee-house*, among other scholars, the famous Dr.** *William Whiston*, who by his many singular opinions, and
62 specially on account of the *Arianismi*, which

* *ibid.* p. 161, n. 2138. † *ibid.* n. 2139.
‡ *ibid.* n. 2142. § *ibid.* n. 2149. ‖ *ibid.* n. 2152.
¶ [p. 132, l. 8]. ** [A mistake].

he boldly professes, has made himself only too notorious, particularly in his lately published *opusculis*, wherein he mocks at the Trinity very shamefully; for example, having concluded one of these little tracts *in nomine Patris, Filii et Spiritus S.* he adds at the end of the *voluminis* as an *erratum: dele* '*Filii.*' I have bought all his things. Another thing that has caused much noise is, that though *doct. theologiae*,* he himself baptised his child by a threefold immersion. He is, it seems, a man of very quick and ardent spirit, tall and spare, with a pointed chin, and wears his own hair. In look he greatly resembles *Calvin.* He is very fond of speaking, and argues with great vehemence.

As there was little time to spare, we went on to *Catharine hall*, a large and fine building, as is represented in the copperplate.† The library, if indeed three or four hundred books deserve the name, is to the left, up stairs. They are mostly historical books and *patres.* We were shewn a single *codicem MS.*, the only one they had, as we were assured.

It is membr. recentior, and contains 1) historiam Alexandri M. defective at the beginning. 2) de philosophia per litteras facta collatio. Its initium: saepe ad aures meas fando pervenit etc. 3) Peregrinatio Antiochiae per Urbanum papam facta; beginning: Cum iam appropinquasset ille terminus etc. 4) Descriptio Angliae; beginning: Britannia igitur est latissima insularum etc. The last two capita are: de victoriis 63

* [M.A. only]. † *Délices d' Anglet. tom. I.*

Anglorum regis Henrici secundi; the last of all: de titulis et triumphis eiusdem variis recapitulatio brevis. 5) Tractatus de physiognomia. 6) and last: Incipit prologus magistri Gregorii de mirabilibus quae Romae quondam fuerunt vel adhuc sunt, et quorum vestigia ac praesens memoria hodie manet. This last treatise begins: Multo sociorum meorum rogatu. Something is lost at the end.

In the afternoon we were in *Christ's college*;* it is a tolerably large, but old and low building.

9 *Aug.* On *Sunday* afternoon we went again to *Trinity college* for the sermon, and also heard fine music, especially on the organ. The *English* excel specially herein, whereas on all other instruments they are mean performers; though they also make much ado of their chimes, and aim at an artistic and agreeable style of ringing; but we could not fancy the clatter, rather were much annoyed, to hear it so often: for the *scholars* or young students mount the towers and ring when they please, often for hours to-
64 gether. Accidents often happen in bell-ringing, some students being struck, or falling down and breaking leg and arm.

10 *Aug.* we were in *Bennet* or *Corporis Christi college*.† It is an old and poor building, indeed one of the ugliest colleges, lying entirely among the houses, so that one cannot see it, and must approach it by a mean entrance. But this *collegium* has the choicest manuscripts of all, which can only be seen with great difficulty.

* See *Délices d'Angleterre, tom. I.* † *ibid.*

For as it is a legacy, which, if a single *codex* is lost, passes to another *collegium*, there are three keys to it, kept by three different persons, whom it is very difficult to bring together. However on the special recommendation of messieurs *Bentley*, *Baker* and Dr. *Ferrari* they were shewn to us, and that by a man of great courtesy and learning, especially in respect of the lives of scholars and bibliography, named *Waller*, *socius eiusdem collegii*. Such men are rarely met with in *England*. The *manuscripta* are above the chapel, in a small, dark, very ugly room. Over the door of this building I found the following inscription: *Honoratiss. Dn. Nicolaus* BACON, *custos magni sigilli Angliae, extruxit Dominicae salutis* 1578, *regni Elisa-* 65
bethae 21, *anno aetatis suae* 61, *cancellariatus* 21. There were also three coats of arms. When we expressed our surprise at the man's generosity in erecting this building at his own cost, we must hear from Mr. *Waller* that he had supplied nothing but the door or the archway.

I now come to the manuscripts, of which I saw the principal, as time would allow, by help of the catal. MSS. Angl.,* namely N. [81] Homerus, qui Theodori archiepiscopi fuisse creditur, so is reported in the catalogo;† but though the name Theodori is written also at

* [I have substituted Nasmith's numbers, by which the MSS. are now known, for the numbers retained from James by Bernard; Uffenbach's numbers are confused].

† [No: it says: 'fuit quondam Theodori archiep. *sed fides sit penes lectorem*'].

the bottom of the first page, it is only a paper *codex*, and seems far more modern. N. [129 (1). cf. 276 (1)] Eutropius is a cod. membr. N. [290] Chronica Odonis; it contains a genealogiam regum Francorum, but consists only of five foliis membr. N. [91] L'hystoire des seigneurs de Gaures.* The figures in this cod. membr. in fol., highly extolled in the catalogue, are nothing at all to speak of. N. [45] De origine gentis Francorum. This codex is membr. in fol. The genealogy in it begins a Turchoto sive Torgoto et Francione, it. Marchonuro et Genebaldo, ducibus Sicambriae. N. [76] Annales Stephani [Radulphi de Diceto annales]. There is nothing fine in the binding,† rather it is all worm-eaten, but in-
66 side the *codex* is neat, yet must be ranked as modern. N. [16 and 26] Matthaei Parisiensis etc. cod. in fol. membr. But the figures‡ in it are very poor. N. [318] Vita S. Eduardi regis; and Turpinus.§ Cod. membr. in 4. somewhat modern. N. [149] Egesippi historia etc. cod. membr. in fol. N. [23]. Prudentius etc. cod. membr. in fol. The figures‖ are numerous it is true, but poor. The Orosius, which is bound with it, is not so neat, nor yet so old as the Prudentius. N. [181] Gulielmi Gemeticensis de ducibus Normannorum. cod. membr. in fol. beginning: quantae humilitatis Rollo fuit. N. [139] Historia omnimoda etc. It bore the note: de historia Symeonis dunelmensis liber impressus amplior est in nonnullis, quae hic desunt. N. [389] Vita S.

* ['*l'historie des Gaules*,' Uffenbach].

† [*Catal. MSS. Angl.* p. 132, n. 1298, *liber ob scripturam et ligaturam notabilis sine dubio*].

‡ [*ibid.* n. 1306, *illustrata coloribus et figuris artificiosissime pictis*].

§ For which see *Vossius de histor. lat. lib.* 2. c. 23, p. 299.

‖ [*Catal. ibid.* p. 133, n. 1332, *liber ob characteres et picturas splendide antiquus*].

Pauli primi heremitae, cod. membr. in 8. mai. formae litteris Saxonicis. N. [406] Senecae tragoediae etc. cod. in 4. membran. recentior. N. [400] Descriptio Hyberniae etc. cod. in 4. ab initio membranaceus, but the itinerarium Cambriae and what follows is on paper. N. [197] quattuor evangelia. This cod. membr. in 4. is incomparable, and in form of the characters and antiquity very like the codici Bezae, of which I have already given an account;* at the beginning is a preface, litteris saxonicis. When I was admiring this old codicem, Mr. *Waller* shewed me one yet far fairer and older [n. 286]. It is membr. and in fol. At the beginning [of 197] were some folia of paper, containing some judicial matters; upon this follows the old codex, bearing the inscription fragmentum evangeliorum. hic liber olim missus a Gregorio papa ad Augustinum monachum, sed nuper sic mutilatus. But it contains properly the evangelium sancti Iohannis lat. litteris uncialibus et antiquiss. One cannot but admire the beauty, uniformity and blackness of the letters of this codice. At the beginning is an eagle, as the emblem of this evangelist, with five crosses very neatly painted, and these words one on each side IMAGO—AQUILAE. It is a pity that some leaves are wanting in this codice at the end, which however Mr. *Waller* asserted were in the bibliotheca Cottoniana.† The last words are: et cum ducerent eum, adprehenderunt Simonem quendam *Cyrunensem* (al. Cyrenens.) venientem de villa. I found afterwards that these words are not in Johanne, but Luke xxiii. 26. Probably therefore it is a harmony of the gospels, or lastly of the history of the passion.‡ I may however safely say, that

67

* [p. 141, l. 2].

† [Otho C 5 burnt in Oct. 1731].

‡ [It contains 6 fragments of John between I 1 and X 29; and 9 of Luke, between IV 5 and XXIII 26. See *Evangelia Augustini gregoriana. An historical and*

I never saw so old and fair a codicem latinum, for I consider it much older than the *codicem Bezae*, and that of S. Bonifacio, of which they boast at Fulda, and of which I have given account in the diary of my journey to Saxony in 1709. N. [468] Psalterium latino-graecum etc. cod.
68 membr. in 12. not very old. What is very peculiar is, that the greek also is written in latin characters, owing to the ignorance of the greek language which prevailed in the middle age; just as in the first years after the invention of printing also, from want of greek type, the greek words in the autoribus class. and patribus were either omitted or printed in latin characters. Mr. *Waller* shewed me another cod. membran. psalterium [n. 411, saec. ix], which was much older. N. [158] Rhetorica Tullii. It is said* to have been Theodori archiep., but it cannot possibly be of that date, though it is tolerably old and fine. N. [414] Otia imperialia Gervasii tilburiensis. There follows also Turpinus. Cod. membr. in 4. varia manu descriptus. N. [403] Euripides gr. Again falsely ascribed Theodoro, for it is a not remarkably old codex papyro nilotica. But there are only two tragoediae, namely Hecuba and Phoenissae cum scholiaste graeco. N. [173] Chronica Alfrici† etc. cod. in fol. membr. charact. saxonico. With it also Sedulius. N. [430] Liber Martini episcopi‡ etc. Some one has noted on the margin of the codicis itself: Festus Senecae;

illustrative description of the MSS. nos. CCLXXXVI. *and* CXCVII. *in the Parker library of Corpus Christi college, Cambridge.... By James Goodwin, B.D.* Cambr. 1847. 4to. (Cambr. Ant. Soc.), where facsimiles and illustrations of no. 197 are given. *J. O. Westwood*, in his *Palaeographia sacra pictoria*, pt. 7, had done as much for no. 286].

* *Catal. MSS. Angl.* [p. 139, n. 1498].

† [*Chronicon saxonicum*, Nasmith].

‡ So called in *catal. ibid.* [p. 141, n. 1554].

which is also incorrect. cod. in 4. membr. It is only a poor scholastic treatise of morals. N. [401, apparently] Liber valde peregrina lingua.* But this is very ridi- 69
culous: for, if not *Alcoran*, it is however an arabic book; another proof, how ill the catal. MSS. Angl. has been compiled. That I had made no mistake, but this was really the book in question, I was assured, not only by the number, but also by Mr. *Waller*, who was provoked, when I shewed him the blunder.† N. [478] Psalterium lingua armeniaca etc. Mr. *Waller* could not find this. N. [101] Huntingdon et reliqua also did not appear. Next I enquired after the codicibus named by *Chamberlayne*,‡ but neither of us could find any of them except the Iuvencum [n. 304]. It is certainly a fine cod. membr. in 4. litteris uncialibus, beginning: immortale nihil mundi etc. But the end is wanting. Of the cod. Virgilii, said to have been written by a bishop,§ Mr. *Waller* professed to know nothing.‖

Lastly I asked respecting the *volumine epistolarum*, containing amongst others the letter *Lutheri*, with regard to which *Burnet* made so ugly a blunder.¶ There were more than six fine *volumina variarum epistolarum*. The *epistola Lutheri ad Bucerum*** is written in 4to.

* So in the *catalogo* [p. 145, n. 1651].

† [*Nasmith:* 'an arabic treatise on various subjects of theology, metaphysics and history, in the african character, and so ill written that it is scarce legible'].

‡ *Present state of great Britain*, ed. 23. p. 303.

§ As stated in the *Ritterplatz*, tom. 2. 'library opened,' p. 242. ‖ [Not to be found in *Nasmith*].

¶ As related at great length by *Tenzel* in the *monatlichen Unterredungen tom.* x. an. 1698. p. 51.

** *Volumen miscellaneorum C. dictum in fol.* [= n. 102] p. 273. [Cf. *Burnet, hist. ref.* III. iv. records n. 1].

70 The writing is somewhat illegible, as *Luther's* hand always is, yet it is still easy to recognise that it is not said *nihilo minus*, but *nihil minus*. Most of all must we wonder that *Burnet* should commit this *errorem*, if not *fraudem*, seeing that his very epistle is transcribed throughout only a leaf before, and that very legibly, in a hand in which the words *nihil minus* are to be read distinctly and without any difficulty. Mr. *Waller* assured me indeed, that Mr. *Burnet* had acknowledged and recanted his error, but could not tell me, or could not remember, in what treatise.

12 *Aug.* We were again at the public library, expecting to meet still with one or another *codicem*, but I found nothing but the following:

Vol. in fol. chart., a hand-breadth thick, entitled: Botanicum antiquum graecum, ebraeum, arabicum, turcicum, Smyrna Asiae portabatur anno MDCLXXXII. It consists simply of icones plantarum, florum etc. painted in water-colours, not very elegantly and finely, but yet with great truth to nature, as I could infer particularly from some well-known plantis. Here and there was a description in arabic, but mostly only the names in the above-mentioned four* languages. *It.* cod. membr. in 8., one finger thick, recentior, namely: Sallustii Crispi bellum catilinarium [Ii VI 20 = 1899, catal. III 517]. *It.* cod. membr. in 8., one thumb thick [Ff VI 13 = 1351,
71 catal. II 517] beginning: incipiunt versus magistri Michaelis cornubiensis contra magistrum Henricum Abricensem coram domino abbate Westmonasterii et dn. decano Sti. Pauli Londoniarum, primis iudicibus, et postea coram

* [*three*, orig.].

domino Eliensi episcopo et cancellario Grantebrigie una cum universitate magistrorum. In the same codice is also 2) spere (sphaerae) tractatus magistri Roberti lincolniensis episcopi. 3) eiusdem de compositione quadrantis; and 4) de philosophia. 5) et ult.* liber de universis passionibus falconum, accipitrum, austurum, spervariorum, et qualiter eos curare poteris et qualiter eos nutrire et mundare poteris, partim latine, partim gallice. *It.* cod. membr. in 12 [Kk VI 16 = 2096, catal. III 714],† in cuius fine legitur: explicit historia Bruti script. Wigorn. an. Dni. MCCC. vicesimo septimo. This leaves us none the wiser, as to what the book is;‡ but it is a historia britannica a Bruto usque ad Cadwalladrum regem. Upon this follow various prophetiae, as prophetia S. Thomae archiepiscopi; prophetia Gildae abbatis glastonensis; prophetia Hilpes philosophi; prophetia abbatis Joachimi etc. cum pluribus rhythmis propheticis tam latinis quam anglicis. Further I saw a cod. in fol. membr. [Kk III 23 = 2009, catal. III 631], wherein was indeed noted, that it contained Valerii Maximi de dictis etc. lib. IX; *it.* lib. Tullii de officiis complete; *it.* libellum paradoxorum etc.; but I found only that Valer. Max. was in this codice, perhaps the rest has formerly been cut away, though I could not detect it in the volumine. *It.* vol. in 4. membr. a hand-breadth thick, pretty fairly written, beginning: incipit liber de homousion et homoeusion. In it are collected variae tam graecorum quam latinorum patrum sententiae de Trinitate. The last chapter has this rubric: quod persona aliquando dicatur essentia. On this follows in this same codice: incipit liber de ignorantia. Quid ignorantia sit, multi ignorant. 72

* [Uffenbach overlooked several other pieces in the volume].

† [Once the property of George Herbert's friend: 'Nicholas Ferrar ex dono Danielis Birkett'].

‡ [Geoffrey of Monmouth].

This last tract however consists of only eleven leaves. As I could find nothing further among the manuscripts of special importance, we again inspected the *numismata*, as they, though contained in a cabinet furnished with doors, nevertheless are not locked up; for although nothing of extraordinary value is amongst them (as indeed I found no occasion this time to take any further notes) yet the intrinsic worth in gold and silver is sufficient to tempt a rogue.* Over this cabinet stands a desk, containing three books bound in velvet, namely: Iacobi I. regis and then two volum. of Verulamii operibus. They are all presents from their authors to this university, as appears from the epistles prefixed, of which I ordered copies. They are very friendly, and that of the king very graciously and skilfully composed. They are as follows:

I.

73 "Iacobus D. G. Magnae Britanniae, Franciae et Hiberniae rex, fidei defensor etc. postquam decrevisset publici iuris facere quae sibi erat commentatus, ne videretur vel palam pudere literarum quas privatim amaverat, vel eorum seu opinioni seu invidiae cedere qui regis maiestatem literis dictitabant imminui, vel christiani orbis et in eo principum iudicia expavescere, quorum maxime intererat vera esse omnia quae scripsit; circumspicere etiam coepit certum aliquod libro suo domicilium, locum (si fieri posset) semotum a fato, aeternitati et paci sacrum: ecce commodum sua se obtulit academia nulla paene orbi notior quam Cantabrigiae, ubi exulibus musis iam olim melius est quam in patria, ubi a codicibus famae nuncupatis tineae absterrentur legentium manibus, sycophantae scribentium ingeniis. In hoc immortali literarum sacrario inter monumenta clarorum virorum, quos quantum dilexerit studiorum participatione satis indicavit, in bibliotheca publica lucubrationes has suas Deo Opt. Max., cui

* ['einen losen *Fellow*'].

ab initio devotae erant, aeternum consecrat in venerando almae matris sinu, unde contra saeculorum rubiginem fidam illi custodiam promittit, et contra veritatis hostes stabile patrocinium.

II.

"Franciscus de Verulamiò, Vice-comes Sti. Albani, almae matri incl. academiae cantabrigiensi etc. **74**

Debita filii, qualia possum, persolvo. Quod vero facio, idem et vos hortor; ut augmentis scientiarum strenue incumbatis, et in animi modestia libertatem ingenii retineatis, neque talentum a veteribus concreditum in sudario reponatis. Affuerit procul dubio et affulserit divini luminis gratia, si humiliata et submissa religioni philosophia clavibus sensus legitime et dextre utamini et amoto omni contradictionis studio quisque cum alio ac si ipse secum disputet. Valete.

III.

"Cum vester filius sim et alumnus, voluptati mihi erit partum meum nuper editum vobis in gremium dare: aliter enim velut pro exposito eum haberem. Nec vos moveat, quod via nova sit. Necesse est enim talia per aetatum et saeculorum circuitus evenire. Antiquis tamen suus constat honos, ingenii scilicet; nam fides verbo Dei et experientiae tantum debetur. Scientias autem ad experientiam retrahere, non conceditur; at easdem ab experientia de integro excitare operosum certe, sed pervium. Deus vobis et studiis vestris faveat."

Near these lay a book, the like of which for smallness I had never seen in all my life, for it is not above half an inch square, and yet (what is surprising) is not only bound in black leather, but has also silver clasps and settings on the cover, at the edges and also in the middle. The book has thirty leaves, is in hebrew, and probably the decalogus. **75**

After dinner we went first to *Jesus college*, which lies quite out of the town. It looks just like a monastery. In the great square or court of the college stands an exceedingly large walnut-tree, with very wide-spreading branches. Our servant was ordered to measure the extent of ground covered by them, and found that it was 96 ft. across from side to side. The hall of this college is elegant, though not large. The library is small; still it comprises many good books, particularly on history. Of manuscripts only seven are named in the *Catal. MSS. Angl.*,* but I found in a written *catalogo*, that there must be more than fifty here, of which however we could see nothing at all, as they are locked up, and the librarian out of town. I selected however the following:

Excerpta de Paulo de cura aegrorum. Fragmentum morale anonymi. Priscianus de accentibus. Dioscorides
76 de natura herbarum. Tractatus de natura lapidum, gallice, fol. Poggii et aliorum epistolae etc. Boethius de Trinitate. Anselmi monologion et proslogion; eiusdem tractatus de incarceratione Christi; eiusdem de veritate et libertate arbitrii; eiusdem de casu diaboli; liber cur Deus sit homo; liber de conceptu virginali et peccato originis, 8vo.

As we had soon done our work here, we went again into Trinity library, where I took pains to find those manuscripts also, which Chamberlayne mentions p. 303. The first is: the codex holmiensis, containing a great part of Origen's works etc. The librarian's substitutes knew nothing of it (as in general their knowledge of

* Part 2. p. 162.

books is very small). Hence, as also in the printed catal. MSS. Angl. there is no special notice of this codicis holmiensis, I was forced to look up all codices, which contained the least scrap of Origine, which gave me no little trouble, as they were scattered up and down. First then I enquired for Origenis VIII homiliae de quibusdam gestis etc.* This is not what I sought, for it is only a cod. latinus et recentior in 4. yet membr., two fingers thick. *It.* Origenis tractatus in vetus testamentum.† This also is a cod. lat. recentior in fol. membr., commentarius in genesin et exodum. Again‡ Origenes super exodum, leviticum et lib. numerorum, also a cod. 77
latin. recentior in 4. membran. *It.* aliquot Origenis homiliae,§ cod. in fol. membr. nitide scriptus, sed recentior et latinus; begins: incipit omelia nona Origenis de altari, quod edificavit IHC (*i. e.* Jesus) et scripsit in lapidibus eius deuteronomium etc. *It.* Gregorius de miraculis etc. et Origenes in cantica.‖ Cod. etiam est membr. in 8. litteris maiusculis et satis antiquus sed latinus; begins: epithalamium Origenis super cantica canticorum. I asked further for Origenes in Matthaeum,¶ and this was at last the codex graecus holmiensis of which I was in quest; as I found also initio voluminis this testimony: hic est ille codex holmiensis, quem toties laudat Petrus Dan. Huetius in suis origenianis. Donavit Herberto Thorndicio Isaacus Vossius. On the following page stood: Trinit. col. Cantabrig. Ex dono reverendi clarissimique viri Herberti Thorndicke huius collegii quondam socii anno Domini 1670. The codex is certainly very neat and tolerably old, the character litterarum, the abbreviations, etc. greatly resemble my codici of Constantino VIII. Porphyrogenneto. It is a folio,

* *Catal. MSS. Angl.* p. 94. n. 176.
† *ibid.* p. 97. n. 336.
‡ *ibid.* n. 341.
§ *ibid.* p. 100. n. 503.
‖ *ibid.* n. 505.
¶ *ibid.* p. 107. n. 573.

a hand-breadth thick, written on glossy paper; one might be tempted to take it for chartam indicam or
78 niloticam; but here and there many leaves are found which are not glossy; so that one sees, that it is only common paper. But to what this codex holmiensis owes its name, and what we are to think of its intrinsic worth and goodness, may probably be ascertained from Huetio as above cited. The second codex extolled by Chamberlayne* is: the epistles of S. Paul supposed to be writ by venerable Bede. The sub-bibliothecarius brought a cod. in 4. membr., two fingers thick, which was supposed to be the one in question. I could not refrain from astonishment on looking at it; for in the first place it was not the epistolae Pauli, but according to the title of the codicis itself: Beda super epistolas canonicas, beginning: incipit expositio Bede presbyteri in epistolam B. Iacobi apostoli etc. In the next place, the codex is so modern, that even a child can see that it is not so old nor could have been written by Beda. Notwithstanding all this, and though the sub-bibliothecarius himself must confess, that the statement was worthless, still he assured me that no other codex existed, and that this was the one of which the story was told. The third manuscript spoken of by Chamberlayne* is: Eadwin's psalterium triplex, being the most valuable psalter in England. This codex is indeed to be admired for its monstrous bulk. I never saw a larger
79 book either on vellum or paper. This book is about 2½ ft. long, but only 1½ broad, on vellum with letters of an altogether monstrous size. Nevertheless, the codex is not for all that very old, nor can it possibly date from the temporibus Eadwini; for the letters, large as they are, are yet not square, but lombard, resembling those in the old missals. The spelling also is that of the last centuries before the invention of printing; for not only is a mere *e* everywhere written for *ae*, but also *michi* for *mihi*.

* *l. c.*

These and other indications prove it is not so old, and cannot be ranked beyond the thirteenth, or at the utmost the twelfth, century.

13 *Aug.* We inspected the library of *Christ's college.* It is in a poor room, and itself of no great importance; as then no manuscripts are recorded of it in the *catal. MSS. Angl.*, and he who shewed us the library, to our surprise, professed to know of none, we hastened from thence and went once more to the public library in the expectation of finding something else of value, but I lit on nothing to speak of, and we resolved to take our departure the next day.

In the afternoon we paid a parting visit to *St. John's* library, to see amongst other matters some things mentioned by *Arnold*,* where he 80 justly commends *magnam librorum sacrorum graeco-barbarorum copiam.* They stand together in the *repositorio* which is marked *Tt* and bears the following rubric: *libri liturgici; item hebr. arab.* There is a more considerable number of them, than I ever saw together before of the same kind. *Maimonidis Mishna thorah in* IV. *volum.*, which is specially extolled,† I found indeed in the *catalogo*, but not on the shelf therein assigned to it, which was empty; on which Mr. *bibliothecarius Baker* assured me that it was lent out. At the same time we took leave of Mr. *Baker*, as also afterwards of

* *In epistolis Richterianis*, p. 415. † *ibid.*

Dr. *Bentley* and Dr. *Ferrari*, and packed up in the evening. I must further mention that I also enquired of Mr. *Baker* respecting *the wandering Jew*, who is said to have been here.* But neither he, nor others whom I likewise asked, as Dr. *Covel* etc., professed to know anything at all about it; which astonishes me the more, as *Tenzel*, if I remember right, reports that the *professores* of this university conferred with this wandering *Jew*, and were surprised at the many languages spoken by him, and indeed amazed at his wonderful stories of things which he professed to have experienced and seen.

81 Before I relate my departure I must, according to my wont, go through my *notamina*, and report what we were unable to see, however much we wished it. I must lament then, that I could not speak with the following learned and famous men, because (as is usual in summer) they were either residing in *London* or in the country. Among them it is only fair to name first Dr. *Laughton*, the *bibliothecarium* of the university. For if he had been in residence, we should (thanks to his singular courtesy, which was very highly commended to us) not only have examined the public library more thoroughly and better, but also his own collections in *manuscriptis* and *nummis*.† Moreover

* As *Tenzel* relates at length, in *Monatlichen Unterredungen* t. VI. an. 1694. p. 799.

† Extolled by *Chamberlayne*, p. 303.

we were unable (more's the pity!) to converse with Dr. *Barnes*, Mr. *Clarck*, and *John Eachard*, all three of whom have made themselves very famous by many publications; as also Mr. *Cotes*, prof. of astronomy and experimental philosophy, who generally shews strangers many *curiosa* in the way of instruments and experiments. Dr. *Barnes*, who is said to be quite deaf, has resided the whole summer on an estate six miles off, which he bought to live in peace, after marrying an old woman for her money.

Much remained which we had noted down and would gladly have seen, in libraries and elsewhere, namely in *biblioth. publ. Acad. Lexicon Syro-arabicum MS. Bar Bahlull.** That of 82
Bedwello we did see, as was mentioned before;† it is noticeable however that it was bequeathed with an arabic fount of type, as *Arnold* also reports. Of the public library it is elsewhere‡ related, that it was greatly increased by the duke of *Buckingham* from the library *Erpenii*, which is certain; but that the library should have been sold by *Cromwell* to asiatic *Jews*, no one professed to have heard, not even Mr. *Baker*, who however, as I was assured, designs to write *Athenas Cantabrigienses* (on the plan of what *Ant. Wood* has done for *Oxford*). It is further stated§ that in the *Benedictine college*

* Mentioned by *Arnold*, in *epistol. Richterianis*, p. 485.

† P. 157, l. 11.

‡ *Ritterplatz*, tom. 2. 'of libraries,' p. 242.

§ *ibid.*

there is a large room containing nothing but *manuscripta;* but, as was related above,* the room is not so large, and rather to be called a prison than a chamber. Nor can I see why it is called *Benedictine college*, inasmuch as it derives its name not from the *Benedictines* nor from St. *Benedicto*,† but *a Benedicto Corpore Christi*, for it is called also *collegium corporis Christi.*

I have already spoken‡ of the *codice Virgilii*,§ written by a bishop. It is also said, that many arabic books are in *collegio Trinitatis*;‖ but I
83 imagine, that there are many more in St. *John's* library. Nor did I find in the court of S. *Clarae* (*Clare hall*) such a multitude of hebrew and arabic books, as is reported.‖ *Hickesius*¶ also boasts that there are in *archivis ecclesiae Cantabrig. inter apographa Guil. Somneri manuscripta anglo-saxonica.* We could not however ascertain what church, or what archives, could be meant.

When I spoke above** respecting the falsification of

* P. 181, l. 12.

† [A mistake. The college is (*Masters*, append. 24) 'collegium Sti. *Benedicti* sive *corporis Christi*' and is so named from St. *Benedict's* church, which originally served as its chapel (*ibid.* 12), and is connected with it by a gallery. So *Peterhouse* took its name from *St. Peter's without Trumpington gates*, now *Little St. Mary's.* The original foundation was the gild *pretiosi* (not *benedicti*) *corporis Christi* (*ibid.* 5)].

‡ P. 185, l. 17.

§ Mentioned in *Ritterplatz*, *ibid.*

‖ *ibid.*

¶ *Catal. MSS. Anglo-saxonicorum.*

** P. 185, l. 20.

the *epistolae Lutheri* and the many *voluminibus epistolarum variarum*, which exist in *bibliotheca collegii Corporis Christi*, I forgot to relate, that we also saw the letters by the *illustribus manibus* spoken of by Tenzel;* together with many others, as of Henrico VIII., Anna Bolenia (several,† in a very querulous tone), Elisabetha regina, Th. Cranmero, Matth. Parker et Petro Martyre etc. Of the bibliotheca publ. acad. I must further report that Chamberlayne‡ brags greatly, as his manner is, when he says that it contains 'about 14,000 books', for to judge by the eye, I can scarcely believe that there are 6000. The same Chamberlayne§ says also of Bennet **84** college that there exists there 'a collection of MSS. by Matth. Parker relating to the history of England'; of which however I saw nothing, having had so many other old codices MSS. to examine, that I never thought of these.

Among the scholars, whom I could not meet, I forgot to mention above Mr. Dr. *Syke*, *hebr. ling. prof.* whom I ought to have named above all others as a *German* and a man of singular courtesy. But to our great vexation he had been already three months in *London*, and there was no prospect of his return before winter. So we could only hope to meet him in *London*, after our visit to *Oxford*.

On the whole I must further report of *Cambridge* that the place itself is not at all large, and about as mean as a village, or as

* *l. ibi cit. ex And. Adami Hochstetteri oratione de utilitate peregrinationis anglicanae, Tubingae* 1697 *habita.*

† [one only, in fr. and also in lat. 119 n. 9 and 10].

‡ P. 302. § P. 303.

Höchst near *Frankfurt;* and were it not for the many fine *collegia* here, it would be one of the sorriest places in the world. Nor is the entertainment good; one must dine everyday pretty nearly alike, as on mutton, etc. About *Cambridge* we have the following works:

Io. Caii de antiquitate acad. cantabrig. libri v. Lond. 1568. 8vo.* and 1574. 4to. Eiusd. Caii historia cantabrigiensis acad. ab urbe condita, libri II. ibid. [1574. 4to.]. Eiusd. de libris propriis liber unus, Lond. 1570. 8vo., which last however does not properly fall under this head. [Io. Ray] index plantarum circa Cantabrigiam. London 1660. 8vo.

Most of these I have gone through, but found only *historica*, and little else of note to be seen here. Accordingly as we found nothing more to do here, we set off on *Thursday* morning, 14 *Aug.*

* [*Uffenbach* repeats this under the date 1658, and names the printer *Henr. Bynneman*, as the author].

NOTES.

'Isto modo' inquit 'nec medico quicquam debere te nisi mercedulam dicis nec praeceptori, quia aliquid numeraveris: atqui omnium horum apud nos magna caritas, magna reverentia est.' Adversus hoc respondetur, quaedam pluris esse quam emuntur. emis a medico rem inaestimabilem, vitam ac valetudinem bonam, a bonarum artium praeceptore studia liberalia et animi cultum; itaque his non rei pretium, sed operae solvitur, quod deserviunt, quod a rebus suis evocati nobis vacant. mercedem non meriti, sed occupationis suae ferunt.

SENECA *de benef.* VI 15 § 2.

NOTES.

The Bonwicke Family.

John B. of *Christ's* coll. *Cambr.* B.D. 1663. *Manning* and *Bray, Surr.* II 185 from a 'MS. in *Lambeth* library': 'In the return made by the jurors of *Reygate* to the commissioners appointed by *Cromwell* to inquire into the value and situation of livings, they reported that *Anthony Bathurst* was impropriator, and of his free will gave £5 a quarter to *John Bonwicke* the curate.' He was appointed rector of *E. Horsley* by the abp. of *Cant.*, where he was instituted 5 *Febr.* 1662-3; he resigned this living in 1669 (*ibid.* III 34). Incorporated B.D. at *Oxford* 12 *July* 1670 (*Wood-Bliss, Fasti* II 320), and buried at Mickleham, where on a black marble gravestone on the s. side of the altar is the epitaph (*Manning* and *Bray* II 661): 'Hic positae sunt reliquiae *Johannis Bonwicke* S.T.B. et istius ecclesiae per annos xxix rectoris, qui natus est III *Nov.* MDCXXII. sepultus III *Nov.* MDCXCVIII. et coniugis Dorotheae quae obiit IX. Febr. an. aet. XC. sal. MDCCXI.' It thus appears that it was not from him that the family derived its nonjuring principles. His son *Ambrose* was born 29 *Apr.* 1652; educated at *Merchant Taylors'*, chosen scholar of St. *John's* 11 *June* 1669 (*H. B. Wilson, Hist. of Merch. Taylors', Lond.* 1814, 4to. 353, 1199); where he was appointed librarian in 1670; B.A. 1 *Febr.* 1672. M.A. 18 *Mar.* 1675. B.D. 21 *July* 1682. incorporated M.A. at *Cambridge* 1678. ordained deacon 21 *May* 1676; priest, 6 *June* (*Trin. Sunday*) 1680. By his wife, *Elizabeth*, dau. of *Philip Stubbs* of St. *Peter's*,

Cornhill, he had twelve children (*Nichols, Lit. Anecd.* I 66-7; V 118). He died 20 *Oct.* 1722 (*Hist. Reg. Wilson ibid.* 969-71, 1178).

He was elected head master of *Merchant Taylors'* 9 *June* 1686 (*Wilson*, 386, 838), procured a licence from the bp. of *London* 15 *July* 1686, and (*ibid.* 387, 8) 'entered on his office with a hearty devotion of his great and powerful talents to the service of the school, in which they had themselves received their early cultivation. In *December* 1686 he made a probation of all the forms, but never afterwards thought it necessary to repeat it at that season of the year.' Among his pupils were *Wm. Dawes* and *Hugh Boulter*, afterwards abps. (*ibid.* 848, 861). The revolution dashed his prospects (*ibid.* 389, 390): 'the court having agreed on the 5th of *June* [1690], that *Bonwicke*, in consideration of resigning his fellowship, should hold his head-mastership during good behaviour, instead of the tenure by annual election, he actually surrendered his fellowship on the 11th into the hands of the president . . . . But though *Bonwicke* had acted on the faith of the arrangement that was made on the 5th, the court did not think fit to ratify it at their meeting on the 27th of that month. And it having, in the interim, been hinted to them, that he and the ushers had not taken the oath of allegiance to the new king and queen, as required by law, they ordered them to appear at the next court of assistants.' On 4 *July* 1690 (*ibid.* 391) *Bonwicke* requested time to answer the question whether he had taken the oaths of allegiance; a month's indulgence was granted, which was tacitly extended to a year. On the 5 *Aug.* 1691 (*ibid.* 392) he was dismissed, having 'time till *Michaelmas* next to provide for himselfe.' On 16 *May* 1701 (*ibid.* 400) a deputation was sent to St. *John's college* from the *Merchant Taylors'*, to ascertain 'whether any person or persons enjoy fellowships there who are not legally entitled thereunto.' This severity is of a piece with the subsequent persecution of the younger *Ambrose*.

After his ejection *Bonwicke* established a private school (*ibid.* 503) at *Headley*, where *Wm. Bowyer* was educated. We may judge of *Bonwicke's* teaching by the evidence of this grateful pupil (*Nichols, Lit. Anecd.* I 65-6): 'At this excellent seminary [at *Headley*] young *Bowyer* made such advances in literature, as reflected the highest credit both upon himself and his preceptor; for whose memory, to his latest years, he entertained the sincerest respect; and to whose family he always remained an useful friend. The attachment indeed was mutual.

'One instance of the good schoolmaster's benevolence, which made an indelible impression on the mind of his pupil, appeared in the following letter:

Headley, Feb. 6, 1712-3.

MY GOOD FRIEND,

I heard of the sad calamity, it has pleased God to try you with [a fire which destroyed the premises and stock of the elder *Wm. Bowyer* on the night of 29-30 *Jan.* 1712-3], last *Monday;* but concealed it from your son* till I had the account from yourself, and then broke it to him as gently as I could. He could not forbear shedding some tears; but that was no more than some of your friends here had done for you before; and it would be some comfort to them if their sharing in it might lessen your grief. We have in *Job* a noble example of patience and resignation under even a severer trial than this of yours; for, God be praised! though you have lost

* 'This circumstance Mr. *Bowyer* used frequently to mention with the highest gratitude: as he did another in which the same delicacy was shewn to him. When the brief [for a public collection, by which *Bowyer* received nearly £1400; other collections were made; *e.g. Cambridge* university gave £40 (*Nichols ibid.* 60, 63)] was to be read in *Headley* church, Mr. *Bonwicke* contrived that he should be kept at home, without assigning the reason for it. The writer of these memoirs accompanied Mr. *Bowyer* to that village in 1774, when he, with great satisfaction, repeated the above and many other particulars of his younger years.'

a worthy friend,* your children are alive, and one† of them providentially disposed of a little before, the news of which proved a happy mixture in your melancholy letter; and though you began with it, I made it the close of my narrative to your son. And when we *have seen the end of the Lord*, as St. *James* expresses it, we shall find that he is *very pitiful and of tender mercy*, as he was to his servant *Job*, whose losses in the end were abundantly repaired; and since he is still the same God, if our behaviour be conformable, we may humbly hope for the like treatment. As an earnest of which, I must tell you, that he has already put it into the heart of a certain person, upon hearing of your great loss, to pay the whole charges of your son's board etc. for one year; the person desires to be nameless,‡ that the thanks may be returned to God only. My wife, who truly condoles with you, gives her service to yourself and Mrs. *Bowyer*, to whom pray give mine also, and to my good friend Mr. *Ross;* our service likewise (with hearty wishes of much joy notwithstanding this melancholy beginning) to the new-married gentlewoman. Your son speaks for himself in the enclosed, which he just now brought to, Sir,

Your condoling friend and faithful servant,

AMBR. BONWICKE.'

Nichols, Lit. Anecd. I 249: 'On the death of Mr. *Bonwicke*, his grateful scholar [*Wm. Bowyer*] had an opportunity of requiting in some measure the obligations he had received, by officiating for a time in the capacity of a schoolmaster, for the benefit of the family.'

In 1763 *Bowyer* wrote to *Wm. Warburton* (*ibid.* II

* [*Charles Cock* 'passé par feu au ciel, agé 76' as was said on the mourning ring (*Nichols*, 59)].

† A dau. married in *Dec.* 1712 to *James Bettenham*, a thriving printer.

‡ 'It may be unnecessary to mention, that this friend was Mr. *Bonwicke* himself.'

390): 'May I be excused in mentioning that I lent or gave you my old master *Bonwicke's* MS. sermon on the text of *Job* xix. 25.'

Miscellaneous tracts by the late William Bowyer, printer, F.S.A. and several of his learned friends... Collected.... by John Nichols. Lond. 1785. 4to. contains 'letters from Mr. *Ambrose Bonwicke* to his father; transcribed by his grateful scholar *W. Bowyer*;'* **1** (597, 598): 'e museo meo *Ioannensi*, *Oct.* 9, 1669.' Am greatly pleased with *Oxford.* You must not expect *Ciceronian* elegance from me. 'Vix possum non effutire quidditates, entitates, formalitates, et id genus barbariem.' My tutor *Dickenson* 'praeclarissimus deque philosophia optime meritus,' returns your good wishes, 'cuius auspiciis nullus dubito quin ambages logicas et *Aristotelis* labyrinthos tandem veluti filo ductus penitus exquiram.' My respects to *Geo. Freeman*† and *Ambr. Brown*‡ 'susceptoribus meis longe colendissimis.' **2** (*ibid.* 598): 'e coll. *Ioan.* pridie Circumcisionis 1669.' The good wishes of the season: 'eo in loco sunt res meae, ut ni protinus ad manum sit pensio trimestris, possim coram latrone cantare.' He also condoles with the family, a *Surrey* family, of

* Extracts from these, and from *Bonwicke's* latin verses, are printed in *Wilson's Merchant Taylors'* 803—814.

† Of *Betchworth* in *Surrey*, son of Sir *Ra. Freeman*, master of the mint to *James I.* He died in 1678 (*Nichols, Lit. Anecd.* VIII 358, who gives there from *Rawlinson's* MS. *hist. of St. John Bapt. coll. Oxon.* an. 1669, as does *Wilson* p. 970, the following): '*Ambrosius Bonwicke*, archididascalus scholae *Mercatorum Scissorum Londinensium*, munere functus est non sine laude, sed bonae conscientiae ergo amotus 1690, obiit apud *Hadley* com. *Surriensi* 20 *Octob.* 1722. In usum amicorum post mortem schedam volantem suis sumptibus imprimi fecit *Gulielmus Bowyer*, non ita pridem *Ioannensis Cantabrigiae* pensionarius, posteaque typographus: "To the memory of the truly pious Sir *George Freeman*, knight of the bath, his ever honoured god-father." 7 stanzas fol. sine anni aera.'

‡ Perhaps the Sir *A. B.* who subscribed £20 to the new buildings at *Jesus* college in 1637 (*Cooper's Memorials* I 384; *Shermanni hist. coll. Jes.* 32).

a sometime secretary of state: 'Quam officiose meo nomine salutabis familiam illam semper colendissimam, cui quondam heu! praefuit vir amplissimus D. *Edvardus Nicholas;* cuius etsi mortui apud me numquam intermoritura est memoria.' Mr. *Brasier** B.D. of our college 'te plurimum salvere iussit, ut et contubernales mei.' **3** (*ibid.* 599): '*Oxon. Feb.* 3, 1669-70.' 'Gratae profecto (Reverende Domine) fuerunt litterae tuae, gratissimi vero nummi, quos nudiustertius abs tabellario accepi.' You tell strange news of the flirtations of my sometime friend *Griffith.* 'Vestes nostrae undique fatentur vetustatem et subter togam gestiunt latere, lucem aversantes ne suam indicarent raritatem, nec diutius multo dominum tegent, cum ipsae dudum nudae fuerunt. Facile locum cedent successoribus, si modo mittas quae succedant, verumtamen eatenus evigilabunt. Tutor noster una cum D. *Meryfield*† iun. tibi salutem plurimam.' **4** (*ibid.* 599, 600): 'ex aedibus *Ioan. Aug.* 18, 1670.' Thanks for criticisms on the style of my last. 'Bibliotheca *Ioannensi* donatus sum ideoque *M. Strerii* [?] data copia.' I beg you to send '*Famiani Stradae prolusiones academicas* et *Tacitum* cum observationibus *Boxhorni, Amstelodami* impressum 1661.' I wrote long ago to brother *Henry* with your commissions. 'D. D. *Smitheus*‡ et *Rhodes*§ tuam salutem iterum remunerantur.' Pray continue your criticisms; the severer they are, the more welcome. *Meryfield* sen. and jun. and *Rhodes* suppose that the oath which you forgot is 'non promovere indignos aut retardare dignos.' **5** (*ibid.* 600): '*Sept.* 1, 1670.' I gave Mr. *Smith* your message about the living, he does not think it worth

* *Jo. B.* See *Peshall's Oxford* 216.

† *Geo. M.* elected to St. *John's June* 1656 (*Wilson* 322, 1197); M.A. 5 *May* 1663, B.D. 6 *May* 1669. His elder brother was elected 11 *June* 1651, B.D. 29 *Nov.* 1664 (*ibid.* 315, 1196).

‡ Perhaps *Josi. S.* of St. *John's* B.A. 3 *Febr.* 1664, M.A. 14 *Mar.* 1667, B.D. 18 *July* 1674.

§ *John R.* of St. *John's* B.C.L. 31 *Oct.* 1670.

while to be a candidate for it. I would have informed Mr. *Baylie** also of it, if he were not away from college. 'Pridem est cum ad carissimum praeceptorem D. D. *Goad*† litteras vel importunas dedisse constitui, etsi illis quia importunis saepius malis avibus inceptis supersedendum censui; nunc vero cum de fraterculis habeo quod scribam, epistolium huc usque libenter detentum libentius brevi demittam, ut de eadem fidelia duos parietes (quod aiunt) possim dealbare.' Pray add *Appuleius* to the books already named. **6** (*ibid.* 601): 'in museolo nostro, vigiliis D. *Thomae*, vigilans scripsi 1670.' The commemoration in honour of the prince of *Orange* has already been described to you by Mr. *Warren*.‡ One thing alone, more welcome, 'absit verbo invidia,' even than a royal presence, was wanting to grace the ceremony: 'te inter ceteros istos nobiles toga ostro perfusa vestitum sedisse et S.S.T. doctorem evasisse. Quanta iniuria non datur esse. Nullibi doleo (Deo favente) nec caput nec calcem, nisi togam dolere possim, siquidem mea infirmissima est.' **7** (*ibid.* 601-2): 'ex aedibus *Ioan.* X. cal. *Iunii*, 1671.' I have nothing to write about, except my habitual poverty. I ought rather to apply to my mother: 'cum non tam librorum inopia laboro, quam indusiorum et id genus vestium effeminatarum.' **8** (*ibid.* 602): '*Oxon.* XVI cal. *Nov.* 1671.' I wrote on the 6th of the month, enclosing a paper book for Mr. *Guest*;§ but have received no reply from either. 'In istis ad te (quod plerumque fit) nummulos aliquos petii quibus admodum opus est in auditorio hoc nostro.' **9** (*ibid.*) to his father at *Michaelham*: '*Oxon.* ipsis cal. *Febr.* 1671-2.'

* Three of the name were of St. *John's* at this time; probably *Simon* is meant, B.A. 8 *May* 1666, M.A. 26 *Mar.* 1670.

† *John G.* master of *Merchant Taylors'*, for whom see the indices to *Wood-Bliss F.O.* and *A.O.* and to *Wilson*.

‡ *Ri. W.* of St. *John's* B.C.L. 16 *Apr.* 1670, D.C.L. 6 *July* 1676.

§ *John G.* elected to St. *John's* 11 *June* 1665 (*Wilson*, 344, 1198); M.A. 22 *Mar.* 1672-3.

I have not received the promised sums of money, though I have diligently inquired of both postmen. I waited several days in suspense and have not received so much as a line. 'Mittas, obsecro, quam citissime aliquid saltem vel argenteum vel papyraceum, etsi prius malim... Algentes digiti plura nolunt.' **10** (*ibid.* 602-3): 'ex aedib. *Ioann.* 19 cal. *Febr.* 1671-2.' Yesterday night *Richard Warren* shewed me your letter. The vice-chancellor yesterday renewed his order for paying battels at this season 'de batellis (ut cum nostratibus barbare loquar) hac ipsa anni tempestate solvendis.' **11** (*ibid.* 603): '*Oxon.* 7 idus *Martias* 1671-2.' To be true to my wont 'pecuniolam aliquam emendico; tenemur enim omnes scholares sub baccalaureo aliquo in hac *Quadragesima* determinante, bis pro forma respondere; hoc autem fieri nequit absque triginta solidis vel minimum viginti. Semel iam respondi, quapropter decem solidos ab amico mutuo accepi, ea lege ut quam citissime solverem. Mittas igitur, obsecro, viginti saltem, utinam triginta, ne diutius sim in ullo aere praeterquam tuo.' **12** (*ibid.* 603-4): '*Oxon.* 6 cal. *Apr.* 1672.' The postman gave me the last money from you on *Monday*. Dr. *Levinz** sends you a hearty greeting. Mr. *Rhodes*† is from home, taking the chancellor's duty at *Rochester*. **13** (*ibid.* 604): '*Oxon.* 4 cal. *Maias* 1672.' I wrote to you about the 10th of *April*, begging for some money on account of my exercises; but received not a syllable in reply. I asked brother *John* to act as a second letter; still nothing came. 'Examen magistrorum iam subii pecunia mutuo accepta. Aliud exercitium die crastino praestaturus sum, responsurus scil. pro forma in *Parviso*‡ (ut loquuntur); adhuc nescio

* *Ri. L.* M.D. afterwards president. See index to *Wilson*.

† *Jo. R.* B.C.L.

‡ *Parvis* fr. 'a church-porch' from *paradisus*, used in medieval latin in the same sense (*Diez, etymol. Wörterb.* ed. 2, 1861, 384). *Ducange* s. v. *Paradisus*, cites *Matt. Par.* an. 1250: 'unde pro illa substantiola persolvenda cogebatur ille pauperculus, multis diebus

quid faciam. Spero tamen ut aliquis ex amicis pecuniam accommodavit,* quod certe non alio pacto faciat, quam ut citissime solvam. Postremis etiam tutoris minerval cum anicularum stipendiis petii, et nummos pro batellis solvendis; pro exercitiis praestitis et praestandis et nomine ubique liberando tribus ad minimum minis mihi usus est.'

14 (*ibid.* 610-1): to his father at *Mickleham.* 'Pridie calendas *Octobris* 1672.' To shew my gratitude for your forgiveness I send english *Pindarics* on *Mickleham* and its patron saint. 'Quod de angelis tamquam de corporeis quibusdam substantiis locutus sim, licentiae poeticae tribuas.' 'Institutum meum secutus iam *Prudentii cathe-*

scholas exercens, venditis in *Parvisio* libellis, vitam famelicam et Codrinam protelare'; and *Fortescut. de laud. leg. angl.* c. 51: 'sed placitantes tunc se divertunt ad Parvisum et alibi consulentes cum servientibus ad legem.' See *Chaucer* prol. 311-2, 'A sergeant of the lawe ware and wise, that often hadde yben at the parvis.' *Halliwell* quotes *Mind, Will, and Understanding*, p. 8: 'And at the parvyse I wyll be At Powlys betweyn ij. and iij.' *Wood-Gutch, Hist. and ant.* II 727-8: 'Some have thought that *schola parvis*, or answering *in Parvisiis*, cometh from the french, because that anciently those that did that exercise performed it 'in parvis, *i. e.* in area,' in a court or court-yard, they being unworthy because of their inferiority to enter the schools of arts. But that derivation I suppose cannot by any means take place, because other faculties beneath them had schools appointed for them, and were never forced to do their exercise in the open air without any shelter. But in my opinion the true meaning comes from those inferior disputations that are performed by the juniors, namely 'generalls,' which to this day are called and written *disputationes in parvisiis.* For in the morning were anciently as now the answering of 'quodlibets,' that is the proposing of questions in philosophy and other arts by certain masters to him or them that intend to commence master of arts, and such as are called the great exercises. In the evening were the *exercitia parva*, sometimes corruptly called *parvisiaria*, taken out of the '*parva logicalia*.' *Wood* also cites *Selden's* account of *Parvise:* 'it signifies an afternoon's exercise or moot to the instruction of young students, bearing the same name originally (I ghesse) with the *parvisiae* in *Oxford*, as they call their sitting 'generalls' in the schools in the afternoon.'

* *Sic* in printed edition; *Bonwicke* probably wrote *accommodarit.*

merinon singulis paene diebus volvo.' A business postscript reminds his father by the date of the quarter's bills. 'Postridie sancti *Michaelis* 1672.' I hope you remember your promise of a more liberal quarterly allowance; it will be very welcome this *Michaelmas*. **15** (*ibid.* 611): to his father at *Mickleham*. 'Ex aedib. *Ioan. Octob.* 26, 1672.' Two letters have brought no reply. I will try once more to draw from you, if not silver coin, at least golden words. My letters will lay siege to your silence, and come back laden with spoils; or you may keep them as hostages, 'ac e tua gente ad me aliquas invicem cures mittendas, at pecunia oneratas, quinquaginta circiter solidis, stipendio illo quod convenit.' **16** (*ibid.* 604-5): to his friend *John Griffith** at *London*. '*Oxonii*, 4 calend. *Novembris* 1672.' You are false to your word, and force me to challenge you to the combat of letters. 'Livius ille tuus etiam nobis in manibus est, nondum autem vel duos libros totos perlegi: te tamen praeeuntem sequar quamvis non passibus aequis.' **17** (*ibid.* 605). Same to his father '*Oxonii*, 4 nonas *Novembris*, 1672.' I received your letters yesterday, the money to-day, 'utraque pergratissima.' As to your question about the account, I should be glad to believe that you intended the first quarterly stipend to last till *Michaelmas*, when you only† gave me 30*s.* at my departure, of which the half was spent before I reached *Oxford*. 'Legibus autem tuis posthac iis arithmetices magis subserviam: quamvis exlex illa necessitas nullas omnino agnoscat.' Observations on your criticisms upon certain *Pindaric* verses of mine. **18** (*ibid.* 605-6): to *John Griffith* at *London*, '*Oxonii*, aedib. *Ioannensib.* nonis *Novembris*, propter coniurationem illam sulphuream dudum famosis, 1672.' On the sotadic verse '*Roma* tibi subito motibus ibit amor.' I have laid aside *Livy*, the father of history, for a while, till his turn comes

* Probably *John G.* of *New* B.A. 21 *June* 1670. *Ch. Ch.* M.A. 4 *July* 1674.

† Reading 'cum *nihil* nisi' for 'cum nisi.'

according to the course laid down by *Alstedius*. I shall begin with the writers on universal history; with *Raleigh*, if he had not written in english. Then *Cluverius*, *Petavius*, *Boxhornius;* history after *Christ* and the like; I shall then descend to special histories, and in particular, sacred history; then political, natural etc. **19** (*ibid.* 606-7): to his father at *Mickleham*. 'Ex aedibus *Iohannis*, nonis *Ianuarii*, 1672-3.' Prayers for the new year. Our president* has been elected bp. of *Bath* and *Wells*, and will be consecrated next month at *Lambeth;* where you may see him and hear our Mr. *Bernard*† preach, who (as is reported) has been presented to a living in your county of *Surrey*, not very far from *Croydon*. Dr. *Levinz* will succeed as president by an almost unanimous vote; therefore, if occasion offers, attach him to you and me by some means or other; though I nothing doubt, but he is already greatly attached

* *Pet. Mews*, on whom see beside the *indices* to *Wood*, *Wilson*, the calendars of state papers and the catalogue of the *Tanner* MSS. *Brydges*, *Restitut.* I 160; *Cassan's bishops of B. and W.*; *D'Oyley's Sancroft*, ed. 1, II 144 seq. (he was a friend of *Henry Wharton's*); *Todd's Deans of Canterb.* 151 n. *w*; *Calamy Acc.* 601-2; *Atterbury's corresp.* III 210. He was nicknamed *Patch* (*North's Lives of the Norths*, 1826, I 241).

† *Edw. B.* of St. *John's*, proctor 1667, rector of *Cheam* and *Brightwell*, *Savilian* prof. 1678. See *Wood* and *Wilson* and *Tanner* MSS.; *Bentley's Correspondence* 6-32, 35-38, 721-2, 724; *Calamy's Own Times* I 222-3, 280-1; he was a friend of *Prideaux* (*P.'s Life* 14); cf. prefaces to *Tho. Smith's Vitae* ix, x; and to the *Catal. MSS. Angl.* His books were sold by *Millington* 25 *Oct.* 1697 (a copy of the catal. in St. *John's*, *Cambr.*). He has latin verses before *Creech's Lucretius* and helped *Almeloveen* in his ed. of *Casauboni epist.* His *De ponderibus* here and there criticises *Cumberland's Essay towards the recovery of Jewish weights and measures;* and the bp. (*Life*, p. xxvii) made some preparations towards a reply. His letter on the discovery of the pendulum is cited by *Andres*, *Dell' orig. e progr. d'ogni letter.* I 248. *Colomesii Opusc.* 614: '*Josephum Oxonii* nunc edit *E. Bernardus*, de quo nihil tam magnificum dixero, quin id virtus eius superet.' See his article in *Biogr. Brit.*

to both of us. The time is close at hand for my bachelor's degree, which must be bought (so to say) at such a cost, that I know not whether it has brought with it more joy or pain and annoyance. For who would gladly mount that step, which he cannot approach without lowering in a manner his parents? Whoever makes poor, lowers; but this I must do in taking from a very slender store £10, which are necessary. For the purchase of cap and gown, and some larger expenses, (as Sir *Gibbons** of our's, who has tried it, assures me) £10 barely suffice. I should be glad to have the money in hand, 'modo nemini vestratum (quod vix sperare possum) tanta summa invisa foret: mallem enim humi semper iacere, quam assurgere ut melius livore petar. Cures, obsecro, ut haec summa sit ultima a vobis petenda, quod facies, si locum aliquem investigas, ubi peregriner, donec ad magistratum artium, ac ideo ad statum meliorem in collegio revertar. D. *Dickensonus*† salutem tibi precatur.' **20** (*ibid.* 607-8):

* *Wm. G.* of St. *John's* B.A. 2 *May* 1672; M.A. 18 *Mar.* 1675; M.B. 10 *July* 1679; M.D. 9 *May* 1683. He raised a marble monument to his father *John G.* (ob. 1693 aet. 76) on the e. wall of S. *Mary's, Warwick*, n. of the chancel gate. *Amhurst's Terrae filius*, Lond. 1726, 276-7: 'Dr. *Gibbons* the famous physician, and formerly fellow of this college, gave the perpetual advowson of the rectory of *Beverly* in *Yorkshire*. It is expected that the same worthy person, having no children, will prove a greater benefactor when he dies.' There is a copy of latin elegiacs by him in *Bowyer's misc. tracts* 617. He gave £40 to St. *Giles'* parish, *Oxford*, the interest to be distributed to the poor (*Peshall's Oxford* 219). There is a portrait of him in the college, in his doctor's robes, presented by his wife *Elizabeth* in 1729 (*Wood-Gutch, colleges and halls*, 550). See Dr. *Wm. Munk, Roll of Coll. of Phys.* Lond. 1861, 1 449-452, and for both him and *Levinz* cf. the *indices* to *Wood-Bliss* and *Wilson*. *Levinz* was greek prof. and canon of *Wells;* administration was granted of his estate 29 *Oct.* 1698; he died 3 *Mar.* 1697-8, aet. 73, and lies buried in St. *John's* chapel, on the s. of the altar. The inscription (printed in *Wood-Gutch, colleges and halls*, 559) was set up by his brother Sir *Creswell*, sometime attorney general (*Is. Milles' Life*, 90, 91).

† *Brian D.* vic. St. *Giles, Oxf.* 1671 (*Peshall* 216).

to bp. *Mews.* I find it hard to climb the lowest step of advancement without your aid, you have nimbly mounted the whole ladder. 'Utinam eo altitudinis tandem aliquando ipse progrediar unde pedes tuos humiliter exosculer; paternitati enim tuae obsequium illud (praefiscine autem loquor) et D. *Petri* cathedra maiori iure debentur, quam senecioni illi, cuius alter saltem pes iam pridem a *Charontis* peculio fuerit: nisi pedes illius eo nomine exosculandi sunt quo cineres et reliquiae defunctorum.... Ante decessum autem obsecro, famulum tuum fidelissimum emancipes, et pileo (quod solent) dones.' **21** (*ibid.* 608-9) to his old master *John Goad.** 'E coll. D. *Ioan. Oxon.* 4 idus *Februarii*, 1673-4.' I have abstained from writing, because my letters would be little better than the exercises of a schoolboy, and of them you are surfeited. 'Quae cum ita sint, videar forsan commodo tuo pariter ac nostro consuluisse, si a te impetravero, ut a *Beniamine* fratre et nugis ejus quotidianis te ipsum liberares; id e re tua fuerit; utque ad collegium nostrum eum mittendum curares; hoc e mea fratrisque nostri, patris autem praesertim, qui liberos suos aegre alit, adeoque academiam filiis suis toto animo exoptat. Tantus est illius in te amor, quantus fratrum solet esse, aut si quis maior uspiam sit aut vehementior: nec dubito quin amore amori respondeas, ea est tua humanitas omnibus perspecta, mihi autem imprimis, qui meam humanitatem (mea autem culpa perexiguam eam esse agnosco, quamvis aliqua sit, id agnoscere) tibi soli totam debeo. Te id quod exoptamus posse crederem: quippe qui fratrem ad studia excitare ac iuxta† meritum vel (si id pueri indigentia et tua erga eum benevolentia postulet) supra meritum gradum ei assignare possis: nisi probe scirem te id quod possis in re nostra velle. Sunt forsan aliqui e discipulis tuis qui collegio huic adscisci merito suo plus quam frater

* See the *indices* to *Wilson* and *Wood.*

† In printed copy *iusta*, by mistake.

debeant, exoptent autem minus ac minus indigeant. Tu, quod visum fuerit, facias; non potes nobis non gratum facere; cum aut ad collegium *Beniaminem* mittas necesse est, aut tutelae tuae academiam contra optatissimae reserves.' **22** (*ibid.* 609): to Dr. *John Goad*, 'praeceptori etiam nunc suo,' at London. '*Oxonii*, pridie idus *Martii*, anno 1673-4.' Your letter has removed all my alarm. I cannot expect an answer to every letter, knowing how well you bestow the few hours of leisure which school duties leave you. 'Quam te caelis tuis et astronomicis recreare ac animum scholasticis defatigatum studiis severioribus reficere soleas, haud sumus ignari.' As to *Benjamin*, I have said that whatever course you take with him, will content us; you aptly liken your pupils to birds; 'feliciores esse videntur, si felicitatem norint suam, qui cavea inclusi cibis praeparatis vescuntur, quam qui libertatem nescio quam sibi fingentes, perrupto ostiolo avolant, et multo cum labore et periculo per silvas et avia vagabundi tenuem sibi victum conquirunt. Vale et *Ambrosium* tuum amare persevera.' **23** (*ibid.* 610): 'ornatissimo viro D. *Rudstat*.'* Our grief rejects every

* *Tobias Rustat*, for whose benefactions (amounting to nearly £12,000 in his life-time) see *Peck's Desid. cur.* XIV 9 p. 553 (ed. 2) *ibid.* 50; for that to *Cambr.* library MS. *Ashmol.* 865 472-477; 1137 110; for his benefaction to St. *John's Oxf. ibid.* 865 468, 471. See also *ibid.* 863 344-6; *Evelyn's diary* 24 *July* 1680; *Duport's musae subsec.* 176; *Gent. Mag.* LXVII 86 b; MS. *Baker* XXV 248, 251-2. XXXVI 207-8. XXXVIII 215. XLI 218. XLII 136; *Peck's historical pieces* n. 27 p. 83 (after his *Cromwell*); *Trusts, statutes and directions affecting the professorships, scholarships and prizes and other emoluments of the university.* Cambr. 1857, 219-221: 'the instrument and declaration of Mr. *Tobias Rustat*, to what purpose he gave the sum of £1000 to the university.' The *memoirs of Tobias Rustat ... by William Hewett*, Lond. 1849, is an uncritical and very imperfect compilation, but it illustrates *Bonwicke's* letter in the text. The *Rustat* B.A. scholars at *Jesus* are directed (57-8) to make latin orations on 5 *Nov.*, 30 *Jan.*, 29 *May*, and on the day of the accession of the reigning king. The £1000 given 14 *Dec.* 1665 to St. *John's Oxf.*, was to be expended in land producing £50 a year, which sum

ornament; like a mourner it walks with dishevelled hair 'calamistris abiectis.' **24** (*ibid.* 611-2) to his father. [No date, but the contents make it probable that it is rightly placed last.] I am overjoyed with your letter on many accounts: 'qua nuntiae pecuniae adventurae et patruelis recens nati; qua monitrices; qua denique crista gentili obsignatae fuerint. Nihil in his insipidum, nihil amarum gustavi, praeter maternas lacrimulas. Hae gaudia nostra temperaverunt, ne supra modum fierent: quis enim, precor, posset non affligi, non deici, cum dignosceret se matri indulgentissimae causam extitisse non unici doloris, nec semel tantum lacrimandi? quasi indies cum aetate filiorum curae succrescerent, nec iam viri victum absque ope parentum quaeritaremus: in hoc unico mandatis tuis paene non obtemperarem. Di boni avertant ut in aere etiam fratrum sim, qui vel tantillo parentum numquam ero solvendo. Adultus ego potius abiciendus sum quam teneriores illi: obnixe igitur rogo ut nihil posthac e fratrum aut sororum peculio mihi prodigo insumas; satius enim est carere quam lacrimis affluere: frustra autem expectas

is now paid by *Cambr.* university out of the *Ovington* estate. The dean of divinity was to receive 40*s.* yearly for a lecture in the college hall on 30 *Jan.*, 'on which day the king was beheaded, to the amazement of all the world, by some of his subjects.' No more worthy recipient, either for character, need, ability, or sympathy with the founder's creed, could be found than *Bonwicke* for the next item: 'to one, whether fellow or scholar, that speaks a speech before supper on 30 *January*, declaring the barbarous cruelty of that unparalleled parricide... 10*s.*' 'An original MS. (now in the possession of *Tobias Rustat Hemsted* esq.) which contains the substance of one of these orations spoken in the time of *Charles* II. is thus entitled: "Ornatissimo clarissimoque viro D. *Tobiae Rustat* hanc de *Caroli* primi martyrio orationem in aula collegii divi *Ioannis* Bapt. *Oxon.* 30mo *Ianuarii* habitam humillime d. d. d. *Ambrosius Bonwick*"' (65-67). Cf. *Wood-Gutch, Colleges and halls* 542. *Rustat's* epitaph is in MS. *Baker* VI 60 = B 61; thence in *Le Neve, Monum. Angl.* (1680-99) 148-9: *Blomefield, collectan. Cantabr.* 143; also in *Hewett* 86-7. He lies in the chapel of *Jesus* college, where he has a monument of white marble.

ut *Oxonii* sim *Cantabrigiensis*, aut hodie vivam ut olim vixerunt: iubeas igitur ut alio transeam, et victum (quod frater *Iohannes* facit) per me quaeritem; nolim nempe doctus fieri fratrum *Beniaminis* et *Iacobi* dispendio. Quinquaginta solidos a fratre accepi 5to nonas huiusce mensis, quorum quadraginta et quod excurrit expendi; nondum tamen integrum nomen liberavi.'

Then follow various copies of latin verses, which are not always even correct: **1** (*ibid.* 622): elegiacs to *Pet. Mews* vicechancellor in 1669, 1670, 1672 on the return of spring. **2** (*ibid.* 613): elegiacs on the death of *John Asgill*, fellow of St. *John's*.* **3** (*ibid.* 614): an eclogue in hexameters congratulating *William Levinz* on his election as president. **4** (*ibid.* 615): 'angelus *Gabriel* annuntiat nativitatem D. *Iohannis*.' Hexameters. **5** (*ibid.* 615-6): 'Visitatio B. *Mariae*.' Hendecasyllables. **6** (*ibid.* 616): 'in obitum ducissae *Eboracensis*,' who died 31 *Mar.* 1671. Elegiacs. **7** (*ibid.* 617-8): 'in coniurationem sulphuream.' Iambics. **8** (*ibid.* 618): 'in obitum serenissimae *Mariae* reginae;' on the death of the queen mother, who died 10 *Aug.* 1669. Two copies of elegiacs. **9** (*ibid.* 619): 'in obitum illustrissimi ducis *Albemarle*,' who died 1670. Elegiacs. A latin copy of verses by *Ambrose Bonwicke*, B.D. is in the *Oxford* collection on the death of *Charles* II. 1685 (*Wilson*, *Merchant Taylors'*, 970).

Then follow (*Bowyer*, *ibid.* 620-654) 'Letters between Mr. *Ambrose Bonwicke* and *Richard Blechynden*,† B.D.

* Elected to St. *John's* 1657 (*Wilson's Merch. Taylors'* 322, 1157). B.A. 30 *Apr.* 1661. M.A. 18 *Apr.* 1665.

† Elected to St. *John's* 11 *June* 1665 (*Wilson's Merch. Taylors'* 344, 1198). B.A. 27 *May* 1669. M.A. 22 *Mar.* 1672. B.D. 5 *June* 1679. He was one of four nominated to succeed *Goad* as master of *Merchant Taylors'* in 1681 (*ibid.* 381); prebendary of *Peterborough* 11 *Febr.* 1685-6 (*ibid.* 837); he held the college living of *Crick*, *Northants*, where he was buried 30 *Oct.* 1697 (*ibid.* 187, 378, from *Bridges* 1 561). *Rawlinson* (in *Wilson* 378) adds: 'He has written "Two useful cases resolved. 1. Whether a certainty of being in

of St. *John's* college, *Oxford*, concerning the oaths.' **1** (*ibid.* 620-1): *Blechynden* to *Bonwicke*. 8 *Aug.* 1691. 'I am heartily sorry for the Merchant Taylors rigorous proceeding against you. The letter of the statute does not reach you, schoolmasters being not particularly mentioned. . . But it is unaccountable to me, that any honest man should refuse the oaths out of conscience: out of generosity and honour they might, struggling for their deposed prince, provided his restauration were for the public good.' 'The bishop elect of *Bath* and *Wells* [*Ri. Kidder*] has often declared for me a kindness for you, and perhaps can do you the greatest kindness among your adversaries. Dr. [*John*] *Rudston* will be buried on *Thursday* next at St. *Alban's* [in St. *Peter's*]. He died of a fever here in the college on *Wednesday* last [5 *Aug.* aet. 35]. Mr. *Tothill* has desired a recommendation to succeed you.' **2** (*ibid.* 622). *Bonwicke* in reply. 11 *Aug.* 'I suppose . . that king *James* had a right to my allegiance, and that secured by an oath; and unless he has given away this right or forfeited it, it is still in him. Now to me it does not appear that he has done either, therefore I dare not give it to another, which . . . is the design of the new oaths . . . I ought not to have entered into the obligation, if I had not designed to have kept it.' **3** (*ibid.* 622-7). *Blechynden* in reply. 15 *Aug.* 'He that has no longer a right to the government, has no longer a right to my allegiance . . . King *James* has

a state of salvation be attainable? 2. What is the rule by which this certainty is to be obtained?" *London* 1698." 4to. published after his death.

'A copy of a former edition printed at *London* for *Henry Bonwicke* in *Paul's* churchyard, 1685, is in the *Bodleian* library, with marginal notes in the hand-writing of bishop *Barlow*, who judged many things in it erroneous, and, to a doubting person who should rely upon it, pernicious.' He preached the consecration sermon of bp. *Thomas White* at *Lambeth* 25 *Oct.* 1685 (*Wood-Bliss*, *Fasti* II 392). For another of both names, the last principal of *Gloster* hall, first provost of *Worc.* coll., preb. *Glouc.*, vic. of *Fairford Bagpuse* and *Newnham Courtney*, see *Wilson* 383-4, 1201.

shewn, that he neither has the qualifications for government, nor for this of the *English*... A full possession of the power, especially when recognised by the grandees and main body of the people, gives him that has it a title to the obedience and fidelity (or, if you will, allegiance) of all within his territories; at least that they are guilty of no sin that promise fidelity to him.' **4** (*ibid.* 628-631). *Bonwicke* in reply. 20 *Aug.* 'I should be glad to find my friends and relations (whom I have so great a concern for) are in the right, and that it is prejudice in me has blinded me so long. Though I suppose it would be perjury in me to quit that oath that I still think obligatory, yet I have a very charitable opinion of those that have taken the new one, and suppose that conscience has been as much their guide in taking it, as it has been mine in refusing it.... I suppose a man may be dispossessed of a legal right no otherwise than by law.... I am to consider how I am to behave myself under a king that has possession and not right. The execution of those laws that protect me are [*sic*] in his hands; I will give him all the obedience that is necessary for that purpose.. But to take an oath of allegiance to the king *de facto*, certainly cancels my oath of allegiance to the former.... If it were barely submitting to him in power, I suppose we should have no great dispute... I remember in the charter put out by Dr. *Burnet* (for you must know I read all the books I could on that side, with the same design I now dispute with you, and I think not one of the other, as you may perceive).' **5** (*ibid.* 631-637). *Blechynden* in reply. 25 *Aug.* 'Municipal laws are not the sole measure of right and wrong. There is a superior law of right reason, which respects the common good of mankind, which gave beginning to all civil societies.... You say treason against the king *de facto* is not treason *de iure;* hereby you must mean according to equity and right reason; for treason against a king *de facto* is the only treason by the law of the land, if *Coke* and *Hales* may be credited...

You call for a legal forfeiture; nothing else, say you, will forfeit a legal right to a crown. But if you please to consult the gentlemen that write politics, who surely are the best guides in this affair, you will find them assign a great many others... The assemblies of the grandees and parliaments have near forty times either deposed their prince or waived the next of kin for the good of the community.' He quotes *Grotius*, *Milton*, *Edward* the confessor's law, *Bracton*, *Fleta* etc. **6** (*ibid.* 637-8). *Bonwicke* in reply. 30 *Aug.* 1691. 'Reason must be our best guide, and she has directed you to take the oaths, as she does me to refuse them. I consider on one side there is only a little temporal concern, and on the other the danger of perjury.... For what you urge, that therefore I ought to have no protection from king *William*, I must be contented; but I think that it is the law that protects us both. At present it only deprives us of our livings, and that we submit to. When the laws become more severe, we must shift as well as we can, and if we cannot live in this country, fly to another.... A whole nation can as ill dispense with their oaths as a single person.' **7** (*ibid.* 638-9). *Bonwicke* again. 5 *Sept.* 'I do really take those laws which have been made since king *William's* coming to the crown to be good laws.... King *James* has lost thus much by losing possession: he has lost the assistance of his people, for it would be treason and illegal to fight against king *William*, who has now the law on his side.' **8** (*ibid.* 639-646). *Blechynden* in reply. 8 *Sept.* 'The defence of the society being the sole ground (and measure too) of our obedience and fidelity to our chief governor, it is plain that it is due to him, and to him only, that can and does defend the society.... If you will rightly weigh the matter, it is not only a little temporal concern that pleads for your taking the oaths. For (pardon my plain dealing) you are chargeable with disobedience to the powers that be, with depriving your country (for which we are all in a great

measure made) of the good you may do in your present station, or in the ministry; and with the making or strengthening a party against the public establishment, to the great prejudice of church and state; besides the injury to yourself and family, which an honest man ought not to prejudice but upon very good grounds. All this, I say, you are chargeable with, if the taking the oaths be not manifestly sinful. For the danger or fear of its being so is not sufficient to justify the neglect of any duty, and an opposition to a public establishment and the benefits of it.' Quotations from Dr. [afterwards abp. *John*] *Sharp*, bp. *Sanderson*. 'Reason will prefer the good of the community before that of a single man, especially of one already very false to his trust.... It is not plain that I am sworn to king *James;* the oath in an equitable interpretation not reaching the present case; nor has king *James* any reason to insist on it as the present circumstances are; nor ought you to oblige me by my oath to hurt my neighbours, or my country, how rigorous soever I might be otherwise to myself. There is a great deal of difference between a private oath relating to my own concerns, of which I am master; and a public, which was made for the good of the public, and therefore ought in no wise to be strained to the prejudice of the same.... The affection that men are bred up with towards the memory of king *Charles* the first, and the abhorrence of the parliament of 1641, does extremely prejudice men for kings and against parliaments; but both extremes are to be carefully shunned.' **9** (*ibid.* 646-9). *Bonwicke* in reply. 16 *Sept.* 1691. The author of *The whole duty of man* declares that 'the king is accountable to none but God.' *Oxford* by decree of 21 *July* 1683 'solemnly condemned all those propositions as seditious, impious and heretical etc., repugnant to the holy scriptures, decrees of councils, writings of fathers, the faith and profession of the primitive church etc. by which this revolution is justified.... The sons of the church of *England* (by their

general defection) have brought an indelible scandal upon her; and it is not to be wiped off by the constancy of a small party. But yet it is glorious to see an archbishop quitting the honour and profits of his station, rather than quit the obligation of an oath. . . . . Non-resistance upon any pretence whatever is a plain rule that exposes us only to the inconveniencies of tyranny: but if every man must be the judge of the actions of his prince, and quit his allegiance whenever he thinks the coronation oath broken, there can be no such thing as peace.' **10** (*ibid.* 649-654). 'Fragments of Mr. *Ambrose Bonwicke*, relating to the same controversy.' Many cases cited from English history.

His desire to conceal the authorship of his son's life has been frustrated by the communicative historian of the literature of our eighteenth century: *Nichols, Lit. Anecd.* 1416-9: 'This little volume was generally ascribed to our worthy printer [*Wm. Bowyer*], though it was in reality the production of *Ambrose's* father, and came into Mr. *Bowyer's* hands as executor to *James Bonwicke*. This assertion is confirmed by the following letter, addressed by the author to his wife, and found unopened at his death:

[*Undated*].

'MY DEAREST,

'YOU were thinking, quickly after dear *Ambrose's* death, that an account of his life might be of some benefit to the world. I have here drawn it up as well as I could: if any thing material be omitted, dear *Jemmy*, by your direction, will be able to supply it. He therefore must be let into the secret; and I depend upon you two, that it shall for ever be a secret to all the world beside, who was the author. He must therefore take the trouble of transcribing it as soon as he comes hither after my death, for which I bequeath him the two inclosed guineas: and if my dear friend Mr. [*Fras.*] *Roper* be living, I would have that copy be shewed him by *Jemmy*, as of his own motion, and wholly submitted to his judge-

ment to be altered as he shall think fit. I would have my good friend Mr. [*Tho.*] *Browne's* consent likewise procured (if it may be) for the publishing his letter in this account. And if Mr. *Jackson* and Mr. *Newton* are willing to make any alterations in their verses, pray let it be done before they are published. I hope, my dearest, you will be at the charge of printing it handsomely; and if your bookseller be faithful, it is possible that charge may be made up to you again in a little time. You will, I know, think it proper that the master of the college [Dr. *Rob. Jenkin*], Mr. *Roper*, Mr. *Baker*, and Mr. [*Tho.*] *Verdon*, dear *Ambrose's* special benefactors, should be presented with these better bound than ordinary; and that *Jemmy* should give his tutor one handsomely bound, and distribute about a score among the lads where he thinks they may do most good. I am sorry I must bequeath you both this trouble; but, if by this means one soul may be gained, your reward will be great. However, I hope our good God will graciously accept the honest intention of us all, through the merits of our blessed Saviour *Jesus Christ*. Amen.'

Nichols, Lit. Anecd. v 118, 119 (also in *Manning and Bray, Surr.* II 661): 'On the south side of the altar at *Mickleham*, on a black marble, is the following inscription: Hic, eodem sepulchro conditi, iacent par carissimum *Augustinus* et *Philippa*, liberi natu minimi *Iohannis Bonwicke* S.T.B. et *Dorotheae* uxoris; quorum ille in caelum cursum maturavit festo S. *Iohan.* Bapt. A.D. MDCLXXXIII; haec autem, tam dilecti fratris desiderio contabescens, post quinquennium pridie eiusdem festi in amplexus eius ruebat A.D. MDCLXXXVIII.

'Parce pias animas nimio violare dolore;
non poscit lacrimas ille vel illa tuas.
quin potius gravidis quantus fluat umor ocellis,
in tua, si sapias, crimina totus eat.

'On another marble grave-stone: H.S.E. *Beniamin Bonwicke* LL.B. collegii S. *Iohannis Bapt. Oxon.* socius, et filius *Iohannis Bonwicke*, istis ecclesiae rectoris, ex *Dorothea* coniuge: vir summo ingenio, iudicio pari, at modestia pene nimia; cuius mores suavissimos omnes, quibus notus erat, iam maxime desiderant; hunc saevus variolarum morbus nobis omnibus praeripuit et Deo suo reddidit, quem semper, quantum humanitas patiatur, religione non querula et muliebri, sed tacita et mascula coluerat. Abi quisquis es, et scito te pariter mortalem. Obiit a. d. III idus *Decembres* MDCLXXXVII.' Chosen scholar of St. *John's Oxf.* 19 *May* 1675 (*Wilson's Merchant Taylors'* 366, 1200). B.C.L. 11 *May* 1681, second under-master of *Merchant Taylors'* 1687 (*ibid.* 1183).

Henry Bonwicke, brother of the elder *Ambrose*. Two letters from him to *Strype* (2 and 7 *Aug.* 1705) are printed in *Notes and Queries*, 29 *Aug.* 1859, 343. *Life and errors of John Dunton, Lond.* 1705, 205: 'Mr. *Bonwick.* I don't think there's an honester man in *London*, or one that is more ZEALOUS for the church. He served his time with Mr. *Benjamin Took*, and we find all the wit and loyalty of his INGENIOUS master exemplified in his life and practice.' MS. *C.C.C. Oxon.* 391 contains a letter from him to *Chr. Wase* on the Horatian metres. *Nichols, Lit. Anecd.* v 119: 'a bookseller in St. *Paul's* churchyard, a man of great piety and probity, who died in 1706.'

One *Jas. Bonwicke* occurs B.A. of *Trin.* coll. *Cambr.* 1680-1.

Nichols ibid. 'Counsellor *Bonwicke*, of the *Mickleham* family, and a barrister of the *Middle Temple*, died *May* 14, 1729.'

Manning and Bray, Surrey II 197, speaking of *Kinnersley* manor, *Horley:* 'In 1675 *Kettleby* and *Petty* conveyed to *Benjamin Bonwicke*, who was a captain, afterwards major, in the trainbands of this county. In 1708 *Bonwicke* settled it on his intended marriage with *Sarah*... There was issue of this marriage a son named

Benjamin, who inherited the estate. He was a barrister, resided at *Reygate*, and left two daughters and coheirs; viz. *Sarah*, who married *Charles Mason* (and died aged 97*); and *Mary*, who married *Samuel Duplock*. These parties, with the widow of *Benjamin Bonwicke*, conveyed to Mr. *Richard Ireland* in 1740 and 1765.' *Erbridge* manor, *Horley* (*ibid.* 199) 'was settled in 44 *Elizabeth* by *Richard Bonwicke* of *Horley* yeoman on his son *Benjamin Bonwicke* of the *Inner Temple*.'

James Bonwicke, brother of *Ambrose B.* jun. *Nichols*, *Lit. Anecd.* I 313-320: 'In *January* 1724-5 Mr. *James Bonwicke*, the younger son of Mr. *Bowyer's* worthy schoolmaster,† knowing his integrity and friendship, appointed him executor to his will, and bequeathed to him a small cabinet of medals. The same cabinet, somewhat augmented, Mr. *Bowyer* afterwards left to his worthy friend and physician the late Dr. *Heberden*,‡ for whom he had a sincere regard.

'As the circumstances attending the executorship are remarkable, I shall annex, from Mr. *Bowyer's* handwriting, a copy of the will: "In the name of the Father, and of the Son, and of the Holy Ghost, one God, blessed for ever. I *James Bonwicke*, being now by the blessing of God in good health, do by this my last will and testament dispose of that temporal estate He hath been pleased in much mercy to bless me withal. I have been a miserable sinner, God He knows, and unworthy of the least of those many mercies He has vouchsafed me all my life long; yet

* [In vol. III app. clvii her age at death, 18 *Dec.* 1801, is given 91; *i. e.* she was born in 1710 or 1711; two or three years after the date above assigned for her grandfather's marriage.]

† 'The greek "Spicilegium in usum scholae *Felstediensis* sub *S. Lydiat* gymnasiarcho," was printed 1698, 12mo. for *H. Bonwicke* (brother to the schoolmaster) at the *Red Lion*, *St. Paul's* churchyard; and the edition of 1738, for *J.* and *J. Bonwicke*, at the same place and sign.'

‡ "I give to Dr. *William Heberden* my little cabinet of coins." Mr. *Bowyer's will.*

humbly hope for the greatest of all, even the salvation of my poor soul, through the merits of our blessed Redeemer *Jesus Christ.* I give and bequeath to my sisters *Thea* and *Winny,* to each of them the sum of sixty pounds, to be paid them immediately upon my decease; to my sister *Molly* the like sum, to be disposed to her own private advantage in a small settlement; to my sister *Betty* the sum of twenty pounds at my death, and forty more at the birth of her first child; to my sisters *Henny** the like sum, to be paid, one moiety at my decease, and the other at the day of marriage, if they marry with the consent of my uncle *James Bonwicke* esq.; to my brother *John* forty pounds, to be paid when he shall have been settled one whole year in some business with the approbation of my uncle; to my grandmother *Stubbs,* and uncle Mr. *Samuel Stubbs,* and my godson *James Jones,* to each of them twenty pounds; and to Mrs. *Sarah Norton* ten pounds, to be laid out for her private use; I desire also that twenty pounds may be laid out in the building of a monument for my dear F. and M.; I desire that one hundred pounds may be disposed of to augment two poor livings, particularly where my friends Mr. *B. C.,* Mr. *G. H.,* Mr. *R. M.,* or Mr. *M. B.* may be incumbents; and one other hundred pounds, whose annual product for eight years may be given to two poor children born in the year of my decease in the parishes of *Mickleham* or *Headley,* and to be nominated by the vicar of *Leatherhead* and the rectors of *Mickleham* and *Headley;* I leave my cabinet of medals to my dear friend Mr. *William Bowyer* junior, to whom I bequeath all my other goods and chattels whatsoever; I appoint him likewise executor to this my last will and testament."

'On this will were grounded the following cases, drawn up by Mr. *Bowyer,* and answered by two counsellors of considerable eminence.

* [No doubt 'and *Margaret*' should have followed.]

Case I. *James Bonwicke* having bequeathed above £600 in legacies, by a will of his own hand-writing, though neither dated, signed or sealed; may an estate held in trust for him be sold to make up the amount, or must it go to the heir at law? *Edmund Sawyer* answers 8 *Mar.* 1724 that the estate must go to the heir at law; but as to the personalty, the will is good for that. In his answer to Case II. 10 *April* 1725, *Sawyer* advises (1) that the *same sum* to be paid to *Henny* is £60, not £40; (2) that the sixth sister, though possibly it might be the testator's intention to give her the same legacy with the rest, yet has no claim; (3) that brother *John* 'is entitled to the legacy in case he has been one year out of his clerkship, and pursues the business of an attorney when required by his clients;' (4) that the letters F. and M. are not so sufficient an evidence of the testator's intention as to oblige the exor. to lay out £20 in a monument for the testator's father and mother; (5) that the bequest of £100 for the augmentation of two livings is void.

Case III. gives a good deal of the family history. '*A*[*mbrose*] *B*[*onwicke*] by his last will and testament in writing, gives and devises unto his five daughters the sum of £400 apiece, and unto his wife and two sons *John* and *James* doth (*inter alia*) give and bequeath as follows: viz. "I give and bequeath to my dear wife all that my messuage, or tenement and farm, of all those lands . . . known by the . . . names of *Burford* and *Boxland*, situate . . . in the parish of *Mickleham* . . ., and all other my freehold messuages, lands, tenements . . . . within the said parish, . . . to hold during her natural life, if she continues a widow so long; and upon her decease or marriage, to my son *James* and his heirs, he paying within six months after he comes to the possession of the said estate £200 to his brother my son *John*."

'*A. B.* died *Oct.* 20, 1722, and on *Dec.* 3 following, his widow and relict also died. Whereupon *James*, the said testator's younger son, being then of the age of 18 years,

received the rents and profits of the said estate from *J. B.* esq. the testator's brother, in whose name the said estate was purchased in trust for the said testator, and in whom the legal right was to the day of *James's* death, he having never made any conveyance thereof to the testator's widow, or the said *James* the son.

'That the said *James* about two years after his mother's decease, at the age of 21 died likewise, without having paid to his elder brother *John* the £200 or any part thereof...

'That the said *James* by his will, neither dated, signed, nor sealed, but all of his own hand-writing (and for the validity whereof sentence has been given in Doctors' Commons) bequeaths several legacies, and among the rest £200 to charitable uses, no mention being made therein of the estate given him by his father's will, but only in general words leaves his cabinet of medals to his dear friend Mr. *W. B.* junior, to whom he bequeaths all his other goods and chattels whatsoever, and appoints him likewise executor of his last will and testament.

'That, without the said estate, there will not be assets sufficient to discharge his legacies; notwithstanding which, the said *John* the brother not only claims the said estate, but also the £200 with interest for the same, and £40 being a legacy left him by his said brother *James's* will.

'Query, is *James's* will sufficient to convey to his executor the said estate held in trust, to enable him to fulfil the said will; or must it go to the brother *John* as heir at law, in prejudice to the said charities and legacies?'

Answer. 'This will is not sufficient to pass lands of freehold or inheritance, not being signed or executed according to the statute, and it therefore descends to the heir at law *John*, and not affected with the charities or other legacies.'

'11. If the trust of the estate descends to *John* the heir at law, is it not sufficiently implied in his father's will that the £200 legacy he bequeaths to the said *John*

should be an incumbrance on the estate bequeathed to *James*. Can *John* therefore claim the said £200 as a debt of *James's* executor, when he possesses that estate which seems to be charged with the very incumbrance he claims?

'Or, further, may not *James's* neglect to pay the said £200 (that is, to perform the conditions by which he was to hold the said estate) be interpreted as a refusal to accept of that estate, to which his father had annexed such conditions? Or shall his receiving the rents and profits of the estate during his minority be looked upon as an acceptance of that estate, which was never made over to him, and the profits whereof he never received after he came of age?'

Answer. 'I think the land devised to *James* being charged with the £200 and the land so charged descending to *John* (to whom the £200 was also payable) it amounts to an extinguishment or satisfaction of the £200 and all interest due on that account, and cannot be claimed by *John* of the executor of *James*.'

'III. If the £200 is likewise due to *John* as a debt from *James*, is *James's* exor. obliged to pay interest for the said £200 to the claimant *John* any longer than to the time of the said *James's* death, provided the exor. has made no interest of the said money; and especially considering that the claimant *John*, by litigating his brother's will for near half a year, hindered the exor. from paying either interest or principal?'

Answer. 'I think *James's* exor. is liable to pay neither principal nor interest.'

'IV. When was *James*, according to the words of his father's will, possessed of the estate? Was it from the time he received rents and profits of the said estate, which was from the *Michaelmas* before his father, who gave it to him, died, his father and mother both dying between *Michaelmas* and *Christmas?* Or was he not rather then only possessed of it, when his mother, who during her

life was the obstacle to his possessing it, was dead? Or lastly, was he, or could he be possessed of it, before he was of the age of 21? Consequently, must the interest the elder brother *John* claims with the £200 commence from six months after the *Michaelmas* which preceded his father's death, or from six months after the younger brother *James* came of age?'

Answer. '*James* was possessed of the estate within the meaning of the will when the mother died, and the devise to him took place; and whether he was 21 or not, as long as he was entitled to the rents and profits, it was sufficient; and if *James* had lived, *John* might have demanded interest from six months after his mother's death; but he dying, and the estate out of which both principal and interest was to be paid coming to *John*, the demand, I think, is extinguished.

THOMAS LUTWYCHE, *April* 25, 1726.'

'The whole progress of this business reflects honour on the integrity of Mr. *Bowyer;* but his conduct to the unprovided sister deserves to be particularly known. I have now before me an exact debtor and creditor accompt of the whole of his executorship, by which it appears that he not only paid to *Margaret Bonwicke* £21. 8*s.* the whole surplus which remained after all the other legacies were paid, and added £10 to it as a free gift, but, at the distance of thirty years, made up the sum which her brother had most probably intended for her. This circumstance is confirmed by the following remarkable receipt: "Whereas a legacy of £60 was probably intended to have been left to my wife *Margaret*, when a maiden, by her brother Mr. *James Bonwicke*, who died *January* 1724-5; but her name being omitted in his will, and there not being assets sufficient to pay the whole of the said intended legacy, she gave a discharge in full to his exor. Mr. *William Bowyer*, *May* 23, 1729, on receiving £21. 8*s.*, being the whole surplus which remained after the other

legacies were paid: And whereas the said *William Bowyer* did, out of his own good will, pay at the same time, and at his own expense, £10 more in aid of the said intended legacy; and afterwards, on or about *July* 16, 1747, did give to my said wife *Margaret* £4. 5*s.* more out of the second dividend made to him on account of Mr. *Edward Jones*'s bond of £100; which sums made in all £35. 13*s.*: And whereas Mr. *Samuel Stubbs*, dying on or about *December* 12, 1756, left the following clause in his will: *I give and bequeath unto Mr.* William Bowyer, *of* Hatton Garden, London, *printer*, *the sum of* £31. 10*s.* (*willing him to take it as a part of my late nephew* James Bonwicke's *estate*) *and to dispose of it as he shall think proper*, by which clause the said Mr. *William Bowyer*, having received £31. 10*s.* hath thought proper to dispose of £24. 7*s.* to me: I hereby acknowledge to have received the said £24. 7*s.*; which, with the sums before received by my wife and myself, amounting to £60, is in full of the intended legacy of Mr. *James Bonwicke* to my wife, and of the utmost intention of the late Mr. *Samuel Stubbs*. Witness our hands,

EDWARD ANDREWS, MARGARET ANDREWS.'

'Received of Mr. *William Bowyer*, each of us respectively, £2. 8*s.*, the sum which he hath thought proper to dispose of in pursuance of the before-mentioned clause in the late Mr. *Samuel Stubbs's* will.

MARY JONES, DOROTHY WILDMAN,
WINEFRID COOKE.'

Nichols gives a few *items* from *Bowyer's* accompt.

'EXECUTORSHIP.

	Debtor. £.	s.	d.
'Found in a box dedicated to the poor . .	6	9	1
Sold three sheets of paper	0	0	1
Sold Miss *Henny* a book called *Hygiasticon* .	0	0	4
Sold Mrs. *Winny* a pair of black buttons .	0	0	2

	£.	s.	d.
Received of the administrators of Mr. *Ambrose Bonwicke* and *E. Bonwicke* an eighth share of odd things which were not divided in their brother's life-time	0	2	5½
—— for household goods	146	0	0
—— for eatables and drinkables . .	4	15	0
—— of Mr. *Woodward* for books . .	102	2	0
—— of Mr. *Bonwicke*, bookseller . .	185	0	0
—— of Lord *Oxford* for seven MSS.* . .	7	7	0
—— of Mr. *May* for MS. sermons . .	12	0	0

'*Per contra.*

	Creditor. £.	s.	d.
'Paid for my journey to *London* upon Mr. *Bonwicke's* horse, waterage to and from *Vauxhall*, and putting up the horse at the Vine	0	2	9
Paid neighbour *Martyr's* score . . .	1	11	3½
Paid Goody *Hubbard*, for her trouble in attending Mr. *James Bonwicke* during his last sickness	0	10	6
Spent at a coffee-house, waiting for Mr. *Stubbs*	0	0	1
Paid counsel for resolving three cases [as above]	3	3	0
Paid the pocket expenses of Mrs. *Elizabeth*, *Dorothea*, *Winefrid*, *Henrietta*, and *Margaret Bonwicke*, when they went to *London*, to give testimony to their brother's will .	0	11	6

* Cf. *Nichols' Lit. Anecd.* 1 92-3, from *Humphr. Wanley's* journal: '*Sept.* 11, 1725, being in company with Mr. *Moses Williams*, he told me, that he had that day seen, in the hands of young Mr. *Bowyer*, a small parcel of MSS. which were to be sold. Hereupon I went to Mr. *Bowyer* this day, and bought them for my lord in his absence; they will be all marked with the date of this day. These books formerly belonged to the rev. and learned Mr. *Ambrose Bonwicke*, deceased.'

P. 81. 6. *Wm. Beveridge.* See the *indices* to *Baker's Hist. of St. John's college* (*Cambr.* 1869) and to *Dean Granville's Remains*, *Surtees* soc., both parts. When admitted sizar of *St. John's* 24 *May* 1653 under *Nic. Bullingham*, he is described as of *Barrow Leic.*, son of *Wm. B.* deceased, educated at *Okeham* school for two years under Mr. *Frear*, aet. past 16.

P. 81. 18. *Whincup.* See p. 12 l. 1. *Thos. W.* co. *Herts.*, admitted in *C. C. C. C.* 1664, B.A. 1667-8, M.A. 1671, B.D. 1679, D.D. 1684. Proctor 1677, and university preacher. Presented by the college to the rectory of St. *Mary Abchurch* and St. *Lawrence Pountney* 21 *Nov.* 1681 (inst. 10 *Nov. Newcourt* I 432): 'but a contest arising respecting the title, he was continued in his fellowship until the suit was ended, although Sir *Sagg* [*Wm. S.*] had been some time before pre-elected to it. As a testimony of his grateful sense of this and other favours from the college, he added £20 to the stock for commons' (*Masters* 165). He was chosen to represent the diocese of *London* in convocation 1695 (*Luttrell* III 552) and 1708 (*Masters*); and preached the 5th of *Nov.* sermon before the commons in 1702 (*Luttrell* V 230), on *Esth.* 5, 12, which was printed; as were two others, one before the sons of the clergy on *Tit.* 3, 8 in 1695; and an *Easter* sermon, 1701, on charity before the lord mayor on 1 *Jo.* 3 (*Masters*). *The life and errors of John Dunton*, Lond. 1705, p. 449: 'Dr. *Wincop:* We have a pious example to follow, in this learned divine, for he is a great master of his temper, and no man is better skill'd, than Dr. *Wincop*, in the *mystery* of winning upon the hearts of men. He is well read in *casuistick* divinity, which does abundantly furnish him for treating with persons, either shaken with opinions, or troubled in mind; and he 's a divine of such great sincerity, that any may safely discover their cases to him, without any fear of upbraiding or treachery.' He died in 1713 and his will was proved in 1715 (*Lamb* 368, 493; *Masters* 164, 165, app. 8, 49).

Masters, app. 49: 'He was probably the son of *John*, D.D., pastor of the church of *Clothall* in *Herts.* and of St. *Martin's* in the fields; one of the assembly of divines and the author of *Israel's tears for distressed Sion*, a sermon preached before the lord mayor in 1645; who was descended from *Thomas*, a preacher at *Beverley* in *Yorkshire*, where he died in 1624.'

John Wincopp, D.D. inst. rect. of *Clothall* 6 *Nov.* 1643 (*Clutterbuck's Herts.*, *Lond.* 1827, fol. III 504) and still rector in 1650 (*ib.* 503); his successor was *Tho. Newcomen* (504). The first date in the following inscription (507) must be a mistake: '1647. *Iohannes Whincop.* Resurget. Arms . . . a fess . . . . in chief a covered cup between two mullets. Ne erres, advena, tres erant e *Whincoporum* genere theologi, ex eodem utero fratres, in eadem academia socii eodemque doctoratus gradu cohonestati. Tertius et natu minimus *Iohannes*, postquam in familia patrem egerat providum, in ecclesia pastorem pium et proficuum, in republica virum integerrimum, immatura morte a suis ereptus, exuvias hic deponere voluit et placide reclinare. In memoriam tam charissimi coniugis relicta eius *Etheldreda* hoc posuit saxum et epitaphium. Obiit Mai sexto, anno aerae christianae 1653, aetatis suae 52. Tantum est quandoque, lector, virtute prius quam annis canescere.' He has verses in *Genethliacum Acad. Cant.* 1631, p. 73.

John Whincop of *Clothall* was fellow of *Trinity*, B.A. 1621-2, M.A. 1625, B.D. 1632, D.D. by mandate 1637. His brother *Sam.* was of *Sidn.* B.A. 1610-1, admitted *Halytreholme* fell. of St. *John's* 12 *Apr.* 1614 (described as of *Beverley*, son of *Tho. W.* preacher there), M.A. 1614, B.D. 1621, D.D. by mandate 1631, vic. of *Cheshunt* (*Newcourt* I 822). *Diary of Sir Hen. Slingsby*, Lond. 1836, 318 (*H. S.* to his father, from *Queens'* coll. 13 *June* 1621): 'I was upon *Twesday* morning at St. *Maries* church to hear Mr. *Wincopes concio clerum*, who did very well and with great applause, and soe every day at one act

or other. *Quis me uno vivit felicior?*' His dau. *Elizabeth* married Dr. *Thos.* (son of bp.) *Sanderson* 19 *June* 1655 (*Sanderson's Works* VI 416 cl. 407). Another brother, *Thomas*, also fellow of *Trinity*, was B.A. 1615-6, M.A. 1619, B.D. 1626, D.D. 1635. The father, *Thomas*, was of *Trinity*, B.A. 1578-9, M.A. 1582, and died 7 *Sept.* 1624 (note in *Richardson's* MS. list of graduates). Others of the name (which is spelt with or without *h*, with *p* or *pp*) are *Thomas* of *Trin.* B.A. 1541-2; *John* of *Chr.* 1581-2; *Edm.* of *Caius*, B.A. 1636-7, M.A. 1640; of *Layston* (*Calamy, Contin.* 799). *Thos.* (no doubt the son of *Thomas* of St. *Mary Abchurch*) of *London*, adm. *C. C. C. C.* 1713, B.A. 1718-9.

P. 10 l. 15. *Sim. Patrick's Christian Sacrifice.* '*The Christian sacrifice. A treatise shewing the necessity, end and manner of receiving the holy communion: together with suitable prayers and meditations for every month in the year; and the principal festivals in memory of our blessed Saviour... Lond.* 1671.' 8vo. pp. 509. Of the sec. ed. 'enlarged with additional prayers... *Lond.* 1672.' 12mo. pp. (24) and 498, St. *John's* has two copies, both among bp. *Gunning's* books. Of the 3rd ed. 'corrected.... *Lond.* 1675.' 12mo. pp. (24) and 498, St. *John's* has a copy among *Thos. Baker's* books. Other ed. 1687. 12mo; 1732. 12mo. *Devotional Exercises, extracted from bp. Patrick's "Christian sacrifice," adapted to the present time by Laetitia Matilda Hawkins. Lond.* 1823. 8vo.

P. 10, l. 19. *The Whole Duty of Man.* See p. 47 l. 1. On the author (lady *Packington?*) see *Reliquiae Hearnianae*, ed. 2, 1869, I 18, 113-4, 122, III 62-4, 87-8; *Notes and Qu.* I Ser. II 292-3; V 229; VI 537; VIII 564; IX 551; 2 Ser. V 334, 426; 3 Ser. VII 106, 124, 290, 328. To the candidates for the authorship may be added *Is. Barrow* (*Ward of Stratford's diary*, 300); and bp. *Fell* (*Prideaux' Life* 17-19).

P. 10 l. 20. *Winchester manual.* Cf. p. 59 l. 3 seq. See [*Anderdon's*] *Life of Ken*, 2nd ed., 1854, 103-113.

First published in 1674; the morning, evening, and midnight hymns first appeared in the 7th ed. 1704. *Geo. Whitfield* borrowed largely from this book. See on bp. *Ken* the life of *Is. Milles* 119-221, 136; *Brydges' Restituta* I 151; at ld. *Weymouth's* in *Aug.* 1701 (*Eur. Mag. Apr.* 1787, 275); *Lady Warwick's Diary*, R.T.S., *Lond.* 1847, 107, 138, 146. With one of his most often quoted verses cf. *Sam. Clarke's Lives of divines* (1683, fol.): 'that we love and live each day as the last.' In *Poems by Tho. Fletcher*, B.A. *Lond.* 1692, 8vo. pp. 12-16, are verses: '*To Thomas lord bishop of Bath and Wells, staying at Winton, after his promotion to that see*, 1685.' *Life of bp. Tho. Wilson*, 1822, 269, 304; *Life of Jo. Bowdler*, 1824, 16, 260.

P. 11 l. 7. *Doctor Mandevil.* See p. 12 l. 4. *Jo. Mandevile* of *Trin. Cambr.* B.A. 1673-4, M.A. 1677, D.D. 1694; rect. of St. *Mary Magd., Old Fish-street*, 27 *May* 1691 (*Newcourt* I 472); preb. of *Ketton, Linc.* 12 *Jan.* 1694-5 (*Le Neve-Hardy* II 159); collated to the chancellorship of *Linc.* 24 *Dec.* 1695, installed 18 *Jan.* 1695-6, resigned *Mar.* 1712-3 (*ibid.* 94); appointed canon of *Windsor* by patent 23 *Febr.*, installed 26 *Febr.* 1708-9; on his resignation his successor was appointed 1 *May* 1722 (*ibid.* III 406-7); archd. of *Linc.*, collated 23, installed 28 *Oct.* 1709, a preferment which, with the two next, he held till his death (*ibid.* II 48); installed preb. *Westm.* 7 *May* 1722 (*ibid.* III 365); instituted dn. of *Peterb.* 23 *May* 1722 (*ibid.* II 540); died 20 *Jan.* 1724-5 and was buried in the church of St. *Mary Magd., Old Fish-street* (*ibid.* II 94; *ibid.* 48 and 540 the day of his death is given 21 *Jan.*; but see *Hist. Reg.* 1725). See also *Coxe's Life of Marlborough* III 169. He published a sermon preached before the queen, on 1 *Jo.* iii 24. *Lond.* 1705. 4to. (*Bodl.*).

P. 11, l. 10. [*Edw.*] *Lake's Officium Eucharisticum.* Cf. pp. 18 l. 27, 26 l. 19, 38 l. 30, 45 l. 21. See *Wood-Bliss Athen.* IV 735. Reprinted at *Oxford*, 32nd ed., in 1846, on the suggestion of the late Mr. *Norris Deck.*

P. 12 l 15. [*Henry*] *Sacheverel.* 'His grandfather by

the father's side was Mr. *John S.*, ejected from the living of *Wincanton* in *Somersetshire* by the *Bartholomew* act for nonconformity etc. See *the wisdome of looking backward*, published by bp. *Kennett*, pag. 114' (*Baker*). *Calamy, Account*, 597-9; cl. *Contin.* 746; *Nichols, Leicest.* III 510: *John* 'was the eldest son of Mr. *Sacheverell*, minister of *Stoke* [in the isle of *Purbeck* in *Dorset*], who was a man of great reputation;' cf. *Contin.* 449). *Timothy S.*, brother of *John*, was ejected from *Tarrant Hinton, Dorset* (*Calamy Acc.* 269, 597; *Contin.* 424-7, 870). Another brother was *Philologus* (*ibid.* 427). On *Thos. S.* vic. of St. *Martin's, Leicester*, see *Mather's New England*, bk. III p. 73 and *ind.* to *Nichols' Leicestersh.* Vol. I (see both *indices* and that to *Lit. Anecdotes*, for *Hen. Sacheverell* and others of the family). *Joshua S.*, B.A. *Cath.* 1667-8, father of *Henry*, was rector of St. *Peter's, Marlborough* (*Gough's Brit. Topographer* I 381; *Nichols, Leicestersh.* III 511; *Nichols, Collectan.* V 39, 263). *Henry Sacheverell* was incorporated D.D. at *Cambridge* in 1714; see upon him *State trials* XV 1-522; *Parliament. hist.* VI 805-87; *Watt, Biblioth. Brit.* (under 'authors' and 'subjects'); *Darling's Cyclopaedia;* the *Bodl. catalogue;* the *indices* to *Swift, Burnet* (text and notes, ed. 1833), *Tindal, Luttrell, Reliquiae Hearnianae*, ld. *Mahon, Notes and Queries; Calamy's Own Times* II 223 seq., 227 seq.; *Kennett* in *Brydges, Restituta* III 379, IV 69; *Dean Granville's Remains, Surtees* soc., II 252. In 1719 *Wm. Whiston* (*Memoirs* 289, 290) published a sarcastic *Letter of thanks to the bishop of London* [*Robinson*] *for his late letter to his clergy, against the use of new forms of doxology.* On which 'happened Dr. *Sacheverell's* attempt to exclude me from St. *Andrew's*, which was then my parish church; at which time I published my *Account of Dr. Sacheverell's proceedings, in order to exclude me from St. Andrew's church in Holborn;* which is added to the collection of my small pamphlets.' *Addison*, in verses entitled *An account of the greatest english poets*, 3 *Apr.* 1694, addresses 'Mr. *H. S.*' as 'dearest *Harry.*'

Rob. S. fell. com. *Trin.*, has verses, sign. P 4, in *Ducis Cornubiae genethliacon, Cambr.* 1688.

P. 13 l. 23. *ald. Ward.* Sir *Jo. Ward*, ld. mayor in 1719 (*Wilson's Merchant Taylors'* xxviii, 419, 421).

P. 16, l. 20. *Dr.* [*Wm.*] *Delaune.* See *Van Mildert, Life of Waterland*, 27; *indices* to *Wilson's Merchant Taylors'* and to *Nichols' Lit. Anecd.*; *Works of the learned* (1703), 126; *Amhurst's Terrae filius*, 65, 150, 165 seq., 185 seq., 198, 245. He was *Margaret* prof., canon of *Worcester* and *Winchester* and died 23 *May* 1728 (*Histor. Reg.*).

P. 17 l. 4. *the second and fourth boys.* i. e. *Stephen Bignell* and *Francis West*, on 11 *June* 1710 (*Wilson* 419).

P. 17 l. 22. *admitted into St.* John's *college Aug.* 25. Described as son of the Rev. *Ambrose B.*, born in *London*, educated at *Merchant Taylors'* under Mr. [*Thos.*] *Parsell*, admitted 24 [not 25] *Aug.* 1710 sizar for Mr. *Turner*, tutor Mr. [*Christ.*] *Anstey.*

P. 17 l. 23 seq. *several that had been below him at school, superior to him in the university.* Some of the following, who had all the same tutor, *Anstey. Tho.*, son of Rev. *Rob. Beverley*, born at *Kimbolton*, educated at *M. T.* under Dr. *Shorting*, adm. sizar for *Francis Robins* 20 *Aug.* 1708, aet. 17. *John*, son of *John Downes* goldsmith, born in *London*, educated at *M. T.* under *Parsell*, adm. sizar for *Lloyd* 12 *Oct.* 1708, aet. 17. *Henry*, son of Rev. *Hen. Cooper*, born at *Hampton, Midds.*, educated at *M. T.* under *Parsell*, adm. sizar for *Herbert* 8 *Jan.* 1708-9, aet. 18. *Laur.* son of *Laurence Jackson* deceased, born in *Lond.*, educated at *M. T.* under *Parsell*, adm. pensioner 29 *June* 1709, aet. 18. *John*, son of *John Brailsford* tinman ('stannarii'), born in *London*, educated at *M. T.* under *Parsell*, adm. sizar for *Dawkins* 29 *June* 1709, aet. 17.

P. 17, l. 29. *one especially. Francis Roper.* Cf. pp. 60, l. 10, 102 l. 8.

P. 18 l. 8. *Frequent returns of the holy sacrament.*

Denis Granville, dean of *Durham*, laboured zealously for the introduction of weekly communions in cathedrals and colleges. See his *Remains*, published by the *Surtees* soc., pt. I (in 'Miscellanea,' 1861), xxix—xxxiv, l, 143, 171-180, 182-3, 211; pt. II (1865), xvi, 42, 45 ('the celebration of the Holy Communion every *Sunday* at the least, not observed in more than two cathedrals and two or three chappels in all *England*,' A.D. 1680); 46, 48-50, 52-4, 56-62, 71, 73, 79, 85-91, 108, 124-5, 130, 132. As bps. *Gunning* (*ib.* 49, 60) and *Turner* (*ibid.* 124-5), successively masters of St. *John's*, were principal supporters of these endeavours of *Granville's*, it is no wonder that the college also adopted weekly communions; indeed *Humphry Gower* speaks (*Baker's Hist. of St. John's*, 1869, p. 654 l. 49 seq.) of 'those frequent communions, which, to his everlasting praise, this holy bishop [*Gunning*] establish'd or practis'd weekly in all places where he liv'd, and which were subject to his jurisdiction.' In 1681 the abp. ordered weekly communions to be held in all cathedrals (*Patrick's Autobiogr.* p. 99). Cf. *Secretan's Life of Nelson*, 173-6.

P. 18 l. 28. *Dr. Patrick's book. The Devout Christian instructed how to pray and give thanks to God: or, a book of devotions for families and for particular persons in most of the concerns of humane life. By the author of the Christian sacrifice. Lond.* 1673. 12mo. pp. 508, 509: '*A short prayer for a Student.* I look up unto thee, O Lord, *from whom cometh every good and perfect gift*, beseeching thee to direct, assist and bless all the labours of my mind. Illuminate my understanding, O Father of lights, and lead me unto right apprehensions in all things. Indue me with that humility and soberness of mind, which thou delightest to reward with more of thy gifts and graces. Bestow upon me a discerning spirit; a sound judgement; and an honest and good heart, sincerely disposed to imploy all the talents which thou hast, or shalt instruct me withal, to thy honour and glory, and to the good of mankind. For which end, I beseech thee to excite my thirst after

useful, rather than much knowledge. And especially inrich me with the treasures of that inspired wisdom, contained in thy holy Scriptures; which are able to *make me* wise unto salvation. That growing in understanding and goodness, as I grow in years; my profiting may be apparent unto all men: and I may give a comfortable account of my time to thee, my God, at the day of the Lord *Jesus. Amen.*'

P. 19 l. 1. *Sturbridge fair.* By the statutes of St. *John's* (*Early statutes of St. John's college, Cambr.* 1859, 8vo. pp. 172-3, 321, 380) a piece of cloth for a gown was bought for every fellow of the college at the fair. A letter from abp. *Williams*, dated proctors' booth, in *Sturbridge* 13 *Sept.* 1612 is printed in his *Letters, Cambr.* 1866, 14-18. *Worthington's diary* (*Cheth.* Soc.), I 115, 7 *Sept.* 1658: vicechancellor's court at the fair. I 207, *Oct.* 1660: *Sturbridge* fair the carpenters' harvest. Very frequently *Worthington* and others speak of the fair as a well-known date. *Halliwell* cites *Brathwaite's Honest ghost*, 1658, p. 189:

> 'When th' fair is done, I to the colledg come,
> Or else I drink with them at *Trompington*,
> Craving their more acquaintance with my heart,
> Till our next *Sturbridg faire;* and so wee part.'

Edward Kemp printed a sermon preached at St. *Mary's* 6 *Sept.* 1668, the *Sunday* before the fair. 4to. pp. 20. See accounts of it in *Jo. Caii hist. acad. Cant.* 105; *Cambr. Chron.* 15 *Sept.* 1764, last page; *Gent. Mag.* LXVIII 761; *Rob. Gardiner, Hist. of Cambridgeshire, Peterb.* 1851. 8vo, 179, 180. In the *Bibliotheca topographica Britannica*, V pt. I, n. XXXVIII, 1786, is a *History of Barnwell Abbey and of Sturbridge fair.* Cf. *Nichols, Lit. Anecd.* VIII 569; *Stirbitch fair, a mock heroic poem*, s. a. et l.; a pamphlet, printed at *Cambridge*, n. d. 8vo: *An historical account of* Sturbridge, Bury, *and the most curious fairs in* Europe *and* America; *interspersed with anecdotes curious and en-*

tertaining: and considerations upon the origin, the progress, and decline, of all the temporary marts in this kingdom; also *Thos. Hill, Nundinae Sturbrigienses, an.* 1702. *Lond.* 1709. 8vo. Several MSS. in the *Cambridge* university library are referred to in *Index to the Baker MSS. Cambr.* 1848, pp. 153-4, and *H. R. Luard, Index to the catalogue of MSS. in Cambr. univ. libr. Cambr.* 1867, p. 28 b. The formal opening of the fair is described in *Wall-Gunning, The ceremonies observed in the senate-house of the univ. of Cambridge,* Cambr. 1828, 129-131.

In the works of the ribald *Edward Ward,* 2nd ed., II 218-243, is 'A step to *Stir-bitch*-fair. With remarks upon the university of *Cambridge,*' printed originally *Lond.* 1700 fol. Several illustrations of the manners of the university may be picked from the filth. P. 219: 'Our booted *caravan* . . . had no more sway when we came over a kennel, than St. *Sepulcher's* steeple has when the colledge youths are ringing in it.' The company comprised five women and an old gentleman, who, (p. 220) 'having a son at St. *John's* colledge, whose unruly appetites were a little too powerful for the weak discretion of his junior years to keep under a regular subjection, was going down in order (by his paternal authority) to restrain him, if it were possible, from the vices and debaucheries incident to the fair.' P. 234: *Trumpington* taverns frequented by scholars. P. 237: *London* hackney coaches convey passengers to the fair for 3*d.* P. 238: Proctors' booth; hops, fish, pitch, tar, soap, wooden bowls, spoons etc. P. 239: *Garlic-row,* 'occupy'd by sempstresses, perfumers, milleners, toymen and cabinet-makers.' Pp. 240-1: *Cooks-row,* but a 'great number of booksellers . . . are now crept into possession of their greasinesses division; this learned part of the fair is the scholars chief rendezvouz, where some that have money come to buy books, whilst others, who want it, take 'em slily up, upon condition to pay if they're catch'd, and think it a pious piece of generosity, to give St. *Austin* or St. *Gregory* protection

in a gown sleeve till they can better provide for 'em. Here the most famous auctioneer of all *Great* as well as *Little Britain*, sells books by the hammer, and gives the scholars as merry an entertainment, as a mountebank and his *Andrew. Here's an old author for you, gentlemen, you may judge his antiquity by the fashion of his leather-jacket; herein is contain'd, for the benefit of you scholars, the knowledge of every thing; written by that famous author, who thro' his profound wisdom, very luckily discover'd that he knew nothing. For your encouragement, gentlemen, I'll put him up at two shillings, advance three pence; two shillings once: what? no body bid?* The bidder advances three pence, *two and three pence, once: gentlemen, fye for shame, why sure men of your parts and learning, will never suffer the works of so famous an author to be thus undervalued: if you'll believe me, gentlemen, he's worth more to a powder-monkey to make cartridges of, than what's bid: two and three pence, twice? What? no body amongst you gentlemen of the black robe, that has so much respect for the wisdom of our ancestors, as to advance t'other three-pence? Well, sir, I find you must have him for two and three pence,* knock, *and now you've bought him, sir, I must tell you, you'll find learning enough within him to puzzle both universities: and thus much I promise you further, sir, when you have read him seven years, if you don't like him, bring him to me again, in* little Brittain, *and I'll help you to a man who shall give you a shilling for him to cover band-boxes.* At this sort of rate he banters the young students; and whatever they purchas'd, gave 'em a jest into the bargain.' P. 241: *Cheapside*, with its 'wholesale tradesmen, as linnen-drapers, silk-men, iron-mongers, leather-sellers, tobacconists etc.' The *Duddery*, where *Norwich* stuffs and *Yorkshire* cloth are sold; where stands (p. 242) 'an old weather-beaten pulpit, where on *Sunday* a sermon is deliver'd, for the edification of the stroling sinners, who give open attention, as in a field-conventicle. Here is also great quantities of wooll, put

up in bags, which they call pockets, weighing at least a tun weight. An *Irish* gentleman coming by, and staring very hard upon 'em, *By my shoul*, says he, *they are the largest feather-beds dat ever I did shee; I wonder how they do to turn 'em when they make 'em.*' 'The chief entertainment of the fair is stubble geese and apple sauce; fat pig and fly sauce; bad sack and good walnuts; the last of which the citizens send as fairings to their wives.' 'An old fellow dignified with the title of *Lord Tap*, from his going arm'd all over with spiggots and fossets, like a porcupine with his quills, or looking rather like a fowl wrapt up in a pound of sausages.'

From *C. H. Cooper's Annals of Cambridge* a pretty complete history of the fair may be derived. I 34 circ. A.D. 1211, cf. I 59: king *John* granted to the lepers of the hospital of St. *Mary Magd.* at *Sturbridge*, a fair in the close of the hospital, on the vigil and feast of the Holy Cross (13 and 14 *Sept. Rotuli Hundred.* II 360). I 101 A.D. 1351: Cloth seized in *Sturbridge* fair to the king's use. I 113 A.D. 1376: The feast of dedication of *Trin.* church changed to *Oct.* 9, to avoid clashing with *Sturbridge* fair. Town ordinance respecting the fair and chapel. I 125 A.D. 1382: False weights used in the fair. I 149, 150 A.D. 1403 and 1405: Corporation ordinances about booths in *Sturbridge* fair. I 153 A.D. 1411: suit between the warden of *Sturbridge* chapel and the town, about stallage in the chapel yard. I 161 A.D. 1418: *Rob. Hierman* banished for maintaining common women at the fair. I 163 A.D. 1419: suit between the city of *London* and the university respecting the fair. I 171-2 A.D. 1423: the corporation exempt from toll merchandise coming to the fair. Petition of the commons respecting embroidery sold in the fair. I 173 A.D. 1425: Purchases at the fair on account of *Burcester* priory *Oxf.* I 210 A.D. 1459: *Ri. Andrewe*, alias *Spycer*, burgess, bequeaths three booths and certain booth ground in the fair, the profits to be applied to his anniversary in St. *Mary's.* I 214 A.D. 1464-5: Act em-

powering the horners' company to search in the fair for defective wares pertaining to their mystery. I 222 A.D. 1475: *John Erlych*, burgess, surrenders a booth at a place in the fair called the *Chepe*, before the sign of the *cardinal's hat*, on condition of an annual obiit being kept for him at St. *Mary's*. I 233 A.D. 1487: An act of parl. relating to fairs at *Cambridge* and elsewhere. I 245 A.D. 1495: Proclamation to be made at *Sturbridge* enforcing the act for the packing of fish. I 246 A.D. 1496: *Katherine Cooke* grants three booths in the fair viz. in the *Soper*'s lane, the *Chepe*, and the *Petimercerye*, for a dirge and mass in St. *Mary's*. I 248 A.D. 1497: *Sturbridge* chapel leased to the corporation. I 252-3 A.D. 1499: ordinance of the corporation respecting its rights in the fair. I 255 A.D. 1501: much of the chapel land in the fair not hired this year, because *Londoners* withdrew themselves. I 259 A.D. 1502-3: *Wm. Kentte*, clk., devised by will two booths in the fair to the town, for a dirge and mass in St. *Benet's*. I 300 A.D. 1516: The town, by composition with *Barnwell* abbey, to enjoy and maintain the fair. I 302 A.D. 1519: composition respecting the toll to be taken at the fair from freemen of *Northampton*. I 304 A.D. 1521: the mayor accused of seizing for toll at the fair. I 332 cir. A.D. 1529: the townsmen complained of the usurpations of the university at the fair. I 355-8 A.D. 1533: specific charges against the proctors and taxors. I 360-1 A.D. 1533: bonfires and music at the fair. I 363 A.D. 1533-4: An act against forestalling and regrating of fish, specially in *Sturbridge*, *St. Ives*, and *Ely* fairs, 'being the most notable fairs within this realm for provisions of fish.' [Repealed 1543-4 *ibid.* 409]. I 369 A.D. 1534: the king's council decreed 'that *Styrbridge* faire was in the subarbes of *Cambridge* and that the vicechancellor or his commysary might kepe courte cyvyll ther for plees wheare a scolar was the one party. Item, that in the same faire the university had the oversight, correction and punyshemente of all weightes and mesures, of all maner

of victayll, of all regraters and forestallers. Item, it was determyned that spyces be vytaill.' I 371 A.D. 1534: *Sturbridge* chapel valued at £10. 10*s*. in the king's books. I 372-4 A.D. 1535: Warnings from Sir *Tho. Audeley* and *Thos. Cromwell* against disturbances between university and town at the coming fair. I 388-90 A.D. 1537: *Tho. Cromwell* and *Henry VIII.* rebuke the town's interference with the university's rights at the fair. I 393 (cf. 394) A.D. 1538-9: Quo Warranto against the town for the fair: the town agrees to pay the king a fine of 1000 marks for a grant of the fair. Cf. MS. *Baker* x 270 seq. I 400 A.D. 1541-2: an act revoking the grant of two fairs to *Lynn*, as prejudicial to the fish trade at *Sturbridge*, *Ely* and other places. I 416 A.D. 1544: *Sturbridge* chapel leased to the town for 60 years at a rent of £9; revenues of the chapel. I 430 A.D. 1545-6: suit respecting the fair. I 441 A.D. 1546: Town banquet at the fair. II 2 A.D. 1547: *Nic. Elton* devises a booth in the fair to the town. II 3-4 A.D. 1547: Corporation order respecting the bailiffs' right in the fair. Proctors' power in the fair maintained by the privy council. Cf. p. 7. II 8-9, 11-15 A.D. 1547-8: proposals for an agreement between town and university respecting their respective rights in the fair. II 18-21 A.D. 1548: 'the crye in Sturbridge fayer.' Also in MS. *Baker* XLI 142. II 47-9 A.D. 1550: Night watch kept at the fair by the colleges and the town. The university, not the pewterers' company, entitled to search for insufficient pewter at the fair. II 61-2 A.D. 1552: The poor to be recompensed by the court of augmentations for certain moneys, issuing of booths in the fair, given for the maintenance of obiits. II 64 A.D. 1552: 30*s*. paid by the mayor for the watch at the fair. II 69-71 A.D. 1553: the town sues for a new charter for the fair. II 86-88 A.D. 1554: the town complains of the university's usurpation of authority in the fair. II 93-4 A.D. 1554-5: the town again sues for a grant of the fair. II 98-9 A.D. 1555: the watch at the fair to be doubled, in order that

'the vagabonds, naughtie and joly persons, which are farr more in numbre at this present then hath been sene in tymes past, may suffer due punishment.' [MS. *Baker* X 250, 8 *Sept.* 1556: *Rob. Brooke* to the V. C. and mayor, complaining of vexatious searching at the fair.] II 132-3 A.D. 1557: Certain rents in the fair to be granted again to the town, for maintenance of obiits etc. II 135 A.D. 1557: complaint of the *London* drapers of vexatious searches at the fair. II 143-4 A.D. 1558: Dr. *Brassey*, prov. of *King's*, opposes a proposal to sell to the town the university's rights in the fair. *Chr. Francke*, alderman, bequeaths three booths in the fair for an obiit in *Trinity* church. II 154-7 A.D. 1559: dispute respecting the watch at the fair. II 164 A.D. 1560-1: town sues for a grant of the fair. II 167-8 A.D. 1561: charter confirming the university's rights in the fair. II 174 A.D. 1562: 'the water fair' removed because of a flood. II 176 A.D. 1562-3: the university's authority to search for tanned leather confirmed by act of parliament. II 216 A.D. 1565: 8*d.* charged in the town accounts for carrying a pulpit to *Sturbridge* chapel and bringing it home again. II 231 A.D. 1567: suit between *Sudbury* and *Cambridge* about a distress in the fair. II 235 A.D. 1568: the town anxious to bring *Londoners* to the fair, 'as of old they were accustomed.' II 268 A.D. 1570: in the town accounts are items for the new pillory, for a dinner at a meeting for ordering the fair, for fetching the pillory from *Sturbridge chapel*. II 322-3 A.D. 1574: *Andr. Perne* suggests that the fair should be granted by the queen to the university. II 325-8 A.D. 1575: town order respecting the tenure of booths at the fair. II 341 A.D. 1575: town order respecting attornies pleading in the fair. II 347 A.D. 1576: disputes between town and university respecting a grant of the fair. II 349 A.D. 1576-7: on the same subject. II 357-9 A.D. 1577: list of things bought at the fair for ld. *North's* household. The town in vain attempts to obtain a grant of the fair. A haber-

dashery booth in the fair pulled down by order of the mayor and aldermen. II 359 A.D. 1577-8: *Sturbridge* fair a scarlet day. II 366 A.D. 1578: Provision bought at the fair for ld. *North.* II 367 A.D. 1578-9; the mayor to imprison such as refuse the charges assessed for their booths at the fair. II 373 A.D. 1580: dispute between university and town respecting the charter for the fair. II 390 A.D. 1582 etc.: Presbyterians hold synods at commencement and at the fair time. II 396 A.D. 1583: booksellers at the fairs. II 403-4 A.D. 1584: points still in dispute between university and town respecting the fair. II 422-6 A.D. 1586: the same. The V. C. and doctors to ride to the fair, and make their proclamation on horseback. The tolbooth, counsel and court houses blown down. II 432-4 A.D. 1586-7: university objections to the town charter for the fair. II 461 A.D. 1588-9: order of the corporation for defraying the charges of their charter for the fair. II 466-476 A.D. 1589: new charters for the fair to town and university. Several items in the town accounts relating to this charter. II 477 A.D. 1589: *Wm. Foxton*, alderman, bequeaths three booths in the fair, on condition that 40*s.* be given yearly to the poor, and a commemoration sermon preached at St. *Mary's*. [On a presbytery at the fair 1590 (or 1589) see *Bancroft's Daungerous positions* bk. III 44, 45, 77, 79, 81, 85, 92; *Pretended holy discipline* 67]. II 492-7, 507, 510 A.D. 1591: town orders for the fair. Riots. *Stokys'* almswomen to have 8*s.* each 'to buy them freese gownes and lynnin vales' at the fair. II 514-8 A.D. 1592: town orders respecting the sale of meat and fish at the fair. University's complaint of the distraction caused to study by players at *Chesterton* during the fair. II 524 A.D. 1594: in the town accounts only 7*s.* appear from the profits of *Sturbridge* chapel, the remainder being lost owing to a flood. II 552-6, 560, 563-4 A.D. 1596: town order respecting the booths at the fair. Town's complaint against the proctors for taking bribes and behaving tyranically at the fair. II 595-6 A.D. 1599: award

respecting the rights of burgesses of *Lynn* at the fair. II 605-6 A.D. 1600-1: rights of the proctors, taxors, searchers etc. at the fairs. II 612 A.D. 1601: dispute with the town respecting a pair of scales used by the university at the fair. III 3 A.D. 1603: 23*s.* 4*d.* charged in the town accounts for certain persons 'going to the courte to get leave to build *Sturbridge* fayre.' III 19 A.D. 1605: 2*s.* 6*d.* in the town accounts 'for makinge the stocks in the tolboth at the fayre and a lock to them.' III 22 A.D. 1606: 2*s.* 4*d.* 'for a payre of claricalls [also called 'claricord', 'claricol', 'claricoale', an instrument in the form of a spinet; see *Halliwell*] at *Sturbridge* fayre.' III 41, 43 A.D. 1610: the town dispenses with the bailiffs' dinners and breakfasts at *Sturbridge* fair because of the plague. 'Mony expended against *Wulfe* for the compelling of him to pay for *Midsomer* and *Sturbridge* dynners in the tyme of his baliwicke.' III 44-5 A.D. 1611: the rent of *Sturbridge* chapel. The mayor apologises to the V. C. for his proceedings against certain clothiers at the fair. III 53 A.D. 1612: 'laid out betwene the town and university concerning the informacions exhibited by the deputy alangers in the court of *Sturbridge* faire, vij$^{li.}$ ij$^{s.}$ viij$^{d.}$' III 103 A.D. 1616: in the town accounts, 'to the printer for iiij$^{c.}$ passes against *Stirbridge* fayre, x$^{s.}$' III 136 A.D. 1620: session of gaol delivery held at the fair. III 146, 148-9 A.D. 1622: the town bailiffs freed from the charge of the dinner at the fair. Suit respecting the right of erecting booths in *Sturbridge* chapel yard. III 169 A.D. 1624: in the town accounts, 'paid *Godbytte* for apprending rogues at *Stirbridge* fayre vj$^{s.}$ viiij$^{d.}$' III 180-1 A.D. 1625: the fair prohibited by proclamation, because of the plague. III 220 A.D. 1629: in the town accounts, 20*s.* to the e. of *Suffolk's* keeper and man 'for bringinge a bucke which the maior and baylyves had at *Sturbridge* fair.' 'Item, for muzitions at the maior's booth at *Sturbridge* faier, iiij$^{s.}$' 'Item, to hym that shewed the dancing horse before the maior and aldermen, v$^{s.}$' III 226-7 A.D.

1630: proclamation prohibiting the fair, because of the plague. III 258, 262 A.D. 1633: town's order respecting right to dower of widows of booth-holders in the fair. In the town accounts, 'to Mr. *Blackley* for his extraordinary disbursements at *Sturbridge* faire in the intertaynement of Sir *John Cutts* and his company, iiij^{li}.' III. 271 A.D. 1635: in the town accounts, 'paid Mr. *Bridge* to goe to *London* about the shippe money in *Sturbridge* faire, £5.' III 278-9, 284 A.D. 1636: proclamation, against the wish of the town, prohibiting the fair because of the plague. [Cf. *Patrick papers* in *Cambr.* univ. library XXII f. 57. XXIII ff. 33-5]. III 287 A.D. 1637: proclamation to same effect [cf. *Patrick papers* XXII f. 89. In this and the last year the university desired the proclamation]. III 290-1 A.D. 1638: the fair was held this year, in spite of the plague; only the *Michaelmas* feast was not kept. III 381 A.D. 1644: full fair at *Sturbridge*. III 395 A.D. 1645: 'to the centries at *Jesus* lane's end at the proclayming of *Sturbridge* fayre by Mr. maior's appointment, 5*s*.' III 415-6 A.D. 1647: complaint of the university about the infringement of its privileges at the fair. III 435 A.D. 1650: order of the town for the election of the *Sturbridge* fair preacher. III 445 A.D. 1650-1: university petition against fen drainage, as injurious to navigation and likely to stop the general commerce at the fair. III 457, 460 A.D. 1654: 'the mayor's house,' *i. e.* a banqueting room and court house, erected at the fair. *Evelyn*, who arrived at *Cambridge* 31 *Aug.*, saw from *King's* chapel roof 'the incampment of *Sturbridge* faire now beginning to set up their tents and boothes.' III 464 A.D. 1655; 'xx^{s}. shall be given out of the moneys in the chest to *Michael Wolfe* towards the buyinge of a coate against *Sturbridge* fayer now next ensuinge, he being lord of the tapps this present year.' [The 'lord of the taps' in red coat hung with wooden taps, was conspicuous in the fair within this century.] III 465 A.D. 1655-6: a joiner is paid 3*s*. for four pillars for the *Sturbridge* pulpit. III

484-5 A.D. 1660: king's order for the university to enjoy the sole weighing of hops and other things of great bulk in the fair. III 493 A.D. 1660-1: 'to the painter for painting the kings armes in the court and on the chamber at *Sturbridge* faire, £4. 10*s*.' III 504 A.D. 1662: 'Paid to the cryer for whipping a vagrant at *Sturbridge* faire 4*d*.' III 515 A.D. 1664: item in the accounts for 'harnessemen' attending on the high constable at the fair to search. III 517-20 A.D. 1665-6: fair prohibited on account of the plague. III 573 A.D. 1677: town petition against a new fair at *Maidstone* which might injure *Sturbridge* fair. III 614 A.D. 1686: *Edward Millington*, the famous auctioneer, sold in *Cooks' row* at the fair, the library of *James Chamberlaine*, fellow of St. *John's*. [Sold 8 *Sept.* The catalogue, priced, is among *Baker's* books in St. *John's* library, 4to. At the end of the catalogue of a library sold at the *Pelican* in *Little Britain* 14 *Febr.* 1686-7 by *Wm. Cooper* is a list of 74 previous book-sales, including *Bibliotheca Sturbitchiana*, 8 *Sept.* 1684, and *Bibliotheca Sturbigiensis* 8 *Sept.* 1685; the latter is advertised in the *London Gazette* n. 2063.] III 640 A.D. 1688: hackney coach fares from *Cambridge* to *Sturbridge* 1*s*. from sunrise to sunset, 1*s*. 6*d*. after sunset. IV 11 A.D. 1689: an action brought against *Cæsar Crouch*, proctor, for seizing goods going down the river to the fair. IV 45-6 A.D. 1701: the mayor having allowed players to perform at the fair, the senate conferred the authority of proctors on 62 masters of arts; and *Ri. Bentley* V. C. imprisoned an actor and ordered the booth built for the theatre to be demolished. Yet in *The long vacation*, *Lond.* 1708. 8vo. p. 8 it is said: 'The actors too must take the pleasant air, To *Oxford* some, to *Sturbridge* some repair, And quite debauch the hopeful students there.' IV 100-1 A.D. 1710: preacher at *Sturbridge* fair [bp. *Hurd* filled this office *Nichols*, *Liter. Anecd.* VI 474]. IV 170-1 A.D. 1722: the profit of the booths of the fair not taxable for land tax. IV 175-181 A.D. 1723: *De Foe's* account of the

fair, which he calls the greatest in the world. IV 195 A.D. 1727: procession of the corporation to proclaim the fair. IV 205-6 A.D. 1729: order of the town regulating the fares of hackney coaches at the fair. IV 213 A.D. 1733: university entitled to weigh hops at the fair. IV 227 A.D. 1736: orders restraining the cost of 'the riding dinner'; 'the regulators' dinner' etc. at the fair. IV 229-232 A.D. 1737: parliament refuses to allow plays at the fair. IV 241 A.D. 1738: pro-proctors appointed to prevent *John Henley* (orator) from preaching at the fair. IV 257-8 A.D. 1747; action relative to a distress in the fair. IV 262 A.D. 1748: players at the fair. IV 275-7 A.D. 1749: *Edmund Carter's* account of the fair. IV 299 A.D. 1759: the town weighs hops at the fair. IV 318-322 A.D. 1762: *Ri. Hone's* account of the fair. IV 331 A.D. 1763: account of the fair from *Cantabrigia depicta*. IV 337-9 A.D. 1765: obituary of *Jacob Butler*, barrister, owner of the *Barnwell* estate; he used to invite the giants and dwarfs from the fair to dinner, and once drove his carriage among the crockery that was kept too late upon the ground. IV 366 A.D. 1772: booths at the fair overthrown by a storm. IV 438 A.D. 1790: Procession of the corporation to open the fair abolished. The corporation dinner there was given up in 1789. IV 474 A.D. 1802: false alarm of fire at the theatre in the fair: four persons killed; the theatre was pulled down in 1806 (490). IV 488 A.D. 1807: the rights of the fair protected in an enclosure act. IV 653 2 *July* A.D. 1842: grace dispensing with the entertainment given by the proctors at the fairs. *Wm. Whiston* (*Memoirs*, 1749, p. 49), when an undergraduate, greatly admired the sermon preached at the fair by *Gervase Needham* of *Emm.* *Wm. Paley* (*Memoirs by G. W. Meadley*, *Edinb.* 1810, 8vo., p. 15) used 'to frequent the fair held annually at *Stirbitch*, . . . where, mixing with the crowd, at puppet-shows or other exhibitions, he watched the various changes of countenance in the spectators, and listened attentively to their remarks.' A description of the fair in its later

days is given in *Gunning's Reminiscences*, ed. 2, I 148-158. With his account of *Ri. Farmer's* partiality for the *Sturbridge* entertainments cf. *Nichols, Lit. Anecd.* II 669.

P. 19, l. 9. *Dionysius's Periegesis.* Much used as a school-book. Thus *Ra. Winterton* published it at *Eton* (?), early in the 17th cent. [in 1615, *Watt*] with a dedication in gr. elegiacs to sir *Henry Wotton;* repr. *in usum scholae reg. Etonensis, Cantabr. Tho. Buck and Rog. Daniel*, 1633. 8vo.; *Lond. Jo. Redmayne*, 1668. 8vo. Ed. by *Wm. Hill*, sometime fellow of *Merton*, a schoolmaster at *Dublin*, *Lond.* 1658, 1659, 1663, 1679, 1688, 1708. 8vo. This edition was intended for schools: 'textui etiam subiungitur figurarum quae apud *Dionysium* occurrunt (cum dialecticis et aliis grammaticis minutiis) systema, in usum tyronum; ut non modo philologicis et geographiae studiosis, verum et scholis inserviatur, in quibus geographia vetus, historiae lux, una cum poesi graeca ex hoc fonte imbibi poterit.' As this (*Wood-Bliss, Athen.* III 800) was 'used in many schools, and by most juniors of the university of *Oxon*,' it was probably the edition read by *Bonwicke.* An important ed. by *Edw. Thwaites, Oxf.* 1697. 8vo. An ed. by *Edw. Wells, Oxf.* 1704, 1709 etc., last in 1761; in the later editions modern geography was added, also in gr. verse. *Dionysius* is in the 4th vol. of *Jo. Hudson's Geogr. gr. min. Oxf.* 1710, new title 1712. Dr. *John Free* in his *London geography* translated *Dionysius* into blank verse (*Nichols, Lit. Anecd.* v 695) 'for the use of the ladies who read history, and the youth of the universities.'

P. 19 l. 11. *Aelian's Varia Historia. Jas. Upton's* ποικίλη ἱστορία, *sive novus historiarum fabellarumque delectus*, from *Ael., Polyaenus, Aristotle, Maximus Tyr.* etc., of which a 2nd ed. was published at *Eton* 1715; another at *Lond.* 1726.

P. 19 l. 14. *Burgersdicius.* Cf. p. 53 l. 3. *Franco Petri Burgersdijck*, prof. of philosophy at *Saumur* 1614-9, and prof. of rhetoric, morals and natural philosophy at *Leyden* between 1619 and his death 19 *Febr.* 1635 (*A. J.*

van der Aa, Biogr. Woordenb. der Nederlanden). His philosophical works were much studied and often printed in *England; e. g.* his *Collegium physicum, Cambr.* 1653. 12mo. *Fr. Burgersdicii institutionum logicarum libri duo. Ad iuventutem Cantabrigiensem. Quod vetus est, iuvenes, in relligione sequamur: Quod placet in logica, nil vetat esse novum. Cantabr. Jo. Field.* 1660. Sm. 8vo. It had already appeared at *Cambridge* in 1637, 1644, 1647; afterwards (*Heereboord's* extract) 1663, 1666, 1668, (*Heereboord*) 1670, 1680. Extract from the pref. 'Methodum petü ex ipsa artis natura. In quo tamen ex parte secutus sum institutum clarissimi viri *Marci Duncani*, in academia *Salmuriensi* professoris philosophiae praestantissimi, et olim collegae mei dilectissimi, cuius accuratae Institutiones Logicae maius auxilium mihi tulerunt, in meis institutionibus apte ordinandis, quam ullae aliae.' See *Edm. Miller's Account of the Univ. of Cambridge*, 2nd ed. *Lond.* 1717, 8vo., p. 6, where he says of the students: 'they must, in all probability, in vain hear their tutors in their reading ethicks, teach 'em the sacredness of an oath; when if they would but look within the lid of their *Burgersditius's* Logick (where that taken at their matriculation is usually pasted) they can't but see one, which soon after their admission they forced them to take; tho' at the time of taking, they could not know the extent of it, or if they did, their own reason told 'em, they could never punctually perform it.' In 1727 a pamphlet on the interpretation of a university statute appeared under the pseudonym *Franciscus Burgersdicius* (see *Watt*). Dr. *John Jebb, Works, Lond.* 1787, III 279, 280 (11 *Nov.* 1775): 'The logic of *Burgersdicius* prevailed at *Cambridge* in the memory of our forefathers. The barbarous sounds of Darii and Felapton now no longer grate upon our ears.' An abler logician than Dr. *Jebb*, Sir *Wm. Hamilton* (*Lectures on logic* I 71) recommends this logic 'principally' among all the old latin compendiums. Respecting the study of logic in the university see the index to the *Autobiogr. of Matth. Robinson, Cambr.* 1856, s. v. *Logic.*

P. 19 l. 16. *Bussières.* One of the many Roman catholic authors whose books were then text-books at *Cambridge. Flosculi historiarum delibati. Ex rebus praecipuis quae ab orbe condito ad Christi obitum contigerunt. A patre Ioanne de Bussieres societatis Iesu sacerdote. Editio secunda auctior. Lugd.* 1651. 12mo. in 2 pts. Printed at *Oxf.* 1663. 8vo. 1668. 8vo. *Jean de Bussières* was born near *Lyon* in 1607 and died 26 *Oct.* 1678. His lat. poems, esp. *Scanderbeg*, had considerable vogue (*De Backer, Biblioth. des écrivains de la comp. de Jésus, Liége* 1853, I 157).

P. 19 l. 17. *Pindar.* Cf. p. 53 l. 9, 10.

P. 19 l. 19. *Suetonius.* Cf. p. 53 l. 20. *Pliny.* Cf. *ibid.* l. 21.

P. 19 l. 31. *Thomas a Kempis*, a copy of which, as revised by *Seb. Castellio*, appeared at *Cambr.* in 1685. Cf. p. 53 l. 18.

P. 20 l. 1, 2. *The Whole Duty of Man. Nelson.* Cf. *ibid.* l. 19.

P. 20 l. 2. *John Kettlewell.* Probably among others *A help and exhortation to worthy communicating, with suitable devotions*, of which an ed. appeared at *Cambr.* in 1701. 8vo. with a portr. Observe that *Bonwicke's* favorite divines were nonjurors.

Ibid. Brome. Cf. pp. 30 l. 10 seq., 31 l. 11 seq., 53 l. 18. *Rob. Nelson.* Cf. p. 53 l. 19. See his life by *Secretan, Lond.* 1860. 8vo.

P. 20 l. 9. *Henry Byam.* See *Chronological memoir of Henry, John and Richard Byam, sons of the Rev. L. Byam, rector of Luckham, Somerset*, 1574-1614. *Ryde* 1864. 8vo.; *Wood-Bliss, Athen.* III 836-8; *Walker's Sufferings of the clergy*, II 29.

Ibid. Thomas Erpenius. No doubt *Bonwicke* used *Consilia et methodi aureae studiorum optime instituendorum, . . . quae Th. Crenius collegit. Rotterod.* 1692, 4to. which contains the tract of *Joachim Sterck van Ringelbergh*, the friend of *Erasmus*, '*de ratione studii*,' with the short

preface in which *Erpenius* says of himself, that at the age of 16 he was abandoning study as hopeless to one of his mean abilities, when a perusal of *Ringelbergh's* arguments filled him with new hope and ardour; the treatise of *Erasmus* is in the same collection. Both treatises (but not the preface of *Erpenius*) are likewise contained in *H. Grotii et aliorum dissertationes de studiis instituendis. Amst. Elzev.* 1645. 12mo.

P. 20 l. 17. *Eustachius.* Cf. p. 53 l. 7.

P. 20 l. 20 seq. Cf. p. 54 l. 10 seq. *Roger Ascham* recommends a method very similar to this, *Scholemaster* ed. 1863, 2-5, 93-7, 100-6, 230-2.

P. 20 l. 30. *Theognis, Theocritus.* These he would read in *Ra. Winterton's Poetae minores gr.* printed at *Cambr.* 1635, '52, '61, '67, '71, '77, '84, 1700.

P. 20 l. 31. Mr. *Leedes's Lucian.* 'Nonnulli e *Luciani* dialogis selecti, et scholiis illustrati ab *Edwardo Leedes*, cui in schola *Buriensi* contigerunt esse curae *τὸ σφὶν καὶ σφῶιν καὶ τὸ μὶν ἠδὲ τὸ νίν.* In usum eorum, qui dum Graecari student, non metuunt interim ridere. *Omne tulit punctum . . . monendo. . . Londini,* Excudebat *Sam. Roycroft* LL. orientalium typographus regius, et prostant venales apud *Nevil Simmons* ad insigne (Princes Armes) in coemiterio *Paulino*, et *Thomam Simmons* bibliopolam *Buriensem*, 1678. 12mo. pp. 24 unpaged and 408. Contains 21 dialogues. After an interesting dedication to *Hen. Poley* of the *Middle Temple*, whose proficiency both at *Bury* and *Cambridge*, the editor highly extols, follows a preface '*ad lectorem;*' both dated 'in villa *Faustini*, quae in pago *Suffolciensi* est, 11 Kalendas *Februarias*, A.D. 1676;' then 8 latin iambics, by *Sam. Leedes* of *Clare.* The *imprimatur* is dated 13 *Dec.* 1676. 'Nonnulli e *Luciani* dialogis selecti, et in duas partes divisi; alteram prius *editam*, alteram nunc *additam:* omnes scholiis illustrati ab *Edwardo Leedes*, cui in schola *Buriensi* graeca lingua et minutissimae eius partis, *τὸ σφὶν καὶ σφῶιν καὶ τὸ μὶν ἠδὲ τὸ νίν*, contigerunt esse curae. Accessit etiam

(quod ad hanc rem spectare visum est) quidquid scripserunt *Graevius*, *Gronovius*, *Iensius*, cum nuper tantum edito scholiasta graeco. *Omne tulit punctum . . monendo. Cantabrigiae*, ex officina *Io. Hayes* celeberrimae academiae typographi. Impensis *R. Clavel*, *S. Smith* et *B. Walford*, bibliop. *Londinens.* MDCCIV.' 8vo. pp. 16 unpaged and 218; the 'pars altera' (containing 6 pp. unpaged, 132 and ind. of 18 pp.) is dedicated '*Edmundo Poley*, nunc a serenissima *Anglorum* regina legationis obeunti munus *Hannoverae* in *Brunswici* ducatu urbe florentissima.' *Edmund* was brother of *Henry:* 'quando prius prodibas foras et inter *Allobrogum* gentes aliquandiu tibi erat morandum, sumebas tecum duos *atticos* scriptores, *Xenophontem* scilicet et *Lucianum;* non *totum Lucianum*, sed *partem* tantum, eos nempe *selectos dialogos*, quos hic habes in eodem involucro cum his inclusos, quos ideo gratiores tibi fuisse iudico, quod *fratris* gerebant nomen, nec minus fortasse, sic enim sperare libet, quod et *meum.*' Dated '*Buriae* 9o. Kalend. *Iunias* A.D. 1704.' It is to be hoped that the greek and latin epigrams 'to the purchasers' in the copy in the *Cambridge* university library, are not by the editor; for each contains a false quantity. Other editions (cited in *Fabricius-Harles* v 358) are *Lond.* 1710, 1726, 1728, all in 8vo. In the *Tanner* MS. 137 f. 84 is a letter of his (10 *June* 1699) to bp. *Moore*, on a dispute with the governors of the school. *J. W. Donaldson, A retrospective address read at the tercentenary commemoration of King Edward's school, Bury St. Edmund's , on Friday, the 2nd of August*, 1850. *Lond.* 1850, pp. 42-55, gives some account of *Leedes*, whose mastership lasted 44 years; he published a latin exercise book which ran through twenty editions at least, and died 17 *Nov.* 1707 (cf. *Nichols' Topogr.* I 286). He was of *Christ's* coll. B.A. 1645-6, M.A. 1654. He was probably of the same family as the master of *Clare* of both his names, who died 1589-90 (add to Cooper's *Ath. Cant.* II 65, 66, MSS. *Baker* XXVIII 78; XXX 243, 247; XXXVI 239). The name is common among *Cambridge* graduates.

P. 21 l. 22. *Hierocles.* Cf. p. 53 l. 25. No doubt in *Needham's* ed. '*Hieroclis philosophi Alexandrini commentarius in aurea carmina, de providentia et fato quae supersunt, et reliqua fragmenta. Graece et latine. Graeca cum MSS. collata castigavit, versionem recensuit, notas et indicem adiecit Pet. Needham, S.T.B. coll. D. Ioannis Cantab. socius. Cantabrigiae: typis academicis. Impensis A. et J. Churchill, bibliopolarum Londinensium.* 1709.' 8vo. pp. (30), XLII, 467, (20). Dedicated to *Wm.* ld. *Cowper*, ld. chanc. In the pref. *Needham* owns his obligations to bp. *Jo. Moore, Matt. Prior, Rob. Cannon* D.D. of *King's*, archd. of *Norfolk; Jo. Alb. Fabricius;* prof. *Hen. Syke* 'amicus vere doctissimus, et miro animi candore praecellens;' *Rog. Gale.* 'Primum et praecipuum merito locum sibi vindicant schedulae aliquot emendationum et coniecturarum, quas, magna ingenii sagacitate excogitatas, benevole mihi dedit vir in antiquis litteris exercitatissimus et plane summus *Richardus Bentleius* S.T.P. collegii SS. *Trinitatis* apud nos magister, et regius bibliothecarius, criticorum nostrae aetatis facile princeps: cui plurimum debere *Hieroclem* nostrum, gratissimo semper testabor animo;' *John Davis* of *Queens'; John Hudson* of the *Bodleian.* He taxes the english version of the *Platonist John Norris*, as displaying singular ignorance of greek and bad faith. *Hierocles* was a *Cambridge* text-book before and after this. In 1654, 1655 an edition with *Jo. Pearson's* 'prolegomena' was printed by *Rog. Daniel* in *London* 2 vols. 8vo. (*Pearson's* 'prolegomena' were reprinted by *Needham*; in the *Class. Journal* XVII 197-208; and in *E. Churton's* collection of his *Minor theological works. Oxf.* 1844); reprinted 1673. 8vo. '*Lond.* by *J. R.* for *J. Williams* in *Cross-keys* court in *Little Britain*, and are to be sold by *Henry Dickinson* of *Cambridge* bookseller.' Another ed. by *Ri. Warren*, D.D. sometime fellow of *Jesus* coll., was printed at *Lond.* 1742, 8vo. by *James Bettenham*, 'impensis *Gul. Thurlbourn* bibliopolae *Cantab.*' English translations were published by *John*

Hall of *Durham* (*Lond.* 1657); *John Norris* (*Oxf.* 1682); *Nic. Rowe* (*Lond.* 1707).

P. 21 l. 23. *lecture after dinner.* The greek lecturer was bound by c. 17 of the statutes to lecture at 3 P.M., from more advanced students original gr. composition or translation into gr. was to be required.

P. 22 l. 4. *chosen scholar.* Among scholars elected 6, adm. 10 *Nov.* 1710 (*Register* III 604): 'Ego *Ambrosius Bonwicke Middlesexiensis* iuratus et admissus sum in discipulum huius collegii pro domina fundatrice ad officium custodis horologii, decessore domino *Gregory*.' See the Elizabethan statutes of the college c. 15: 'Tres vero alios praeter viginti quattuor dominae fundatricis discipulos, quorum unus vestiario, alius qui pulsationi campanae, et tertius horologio deputetur, intra quattuor dies a vacatione eorundem eligi volumus.'

P. 22 l. 5. *Gower.* On Dr. *Humphr. Gower* see ind. to *Baker's history of St. John's* (1869).

P. 22 l. 26. *Christopher Anstey.* He was of *Merchant Taylors'*, born 1680 (? *Notes and Queries*, 2nd Ser. VIII 167); hence *Bonwicke* and his schoolfellows were entered under him. He was son of *Wm. A.*, born at *Blooberry Berks*, educated at *Merchant Taylors'* under Dr. *Shorting*, admitted sizar for Dr. *Smith* 25 *June* 1696 aet. 18, tutor *Arth. Orchard.* Admitted scholar 'pro magistro *Robinson* decessore magistro *Dearing*' 7 *Nov.* 1699. B.A. 1699-1700. M.A. 1703. B.D. 1710. D.D. 1715. He has gr. and lat. verses in the collections on the peace of *Ryswick*, 1697; the death of *Wm.* duke of *Glouc.* 1700; the death of *Geo.* pr. of *Denmark* 1708; the peace of *Utrecht* 1713. Elected foundation fellow 7, adm. 8 *Apr.* 1701; his place was filled up 21 *Jan.* 1716-7. He subscribed to *Strype's Parker* and *Annals* (described in the list prefixed to the latter as 'rector of *Brinkley*, *Cambs.*' cf. *Nichols*, *Lit. Anecd.* I 682). His dau. *Anne* died 28 *June* 1719 aet. 4 m. (MS. *Cole* XIX 93 a). There is a slight account of him and fragments of two letters, in *Nichols' Lit. Anecd.*

1 221-2. *Cole* (*ibid.* 92 a) speaking of *Brinkley* parish in 1750, goes more into detail: 'The present rector is the rev. Dr. *Christopher Anstey*, who has another living in *Essex* or *Hertfordshire*. He was of St. *John's* college in *Cambridge*, where he was pupil-monger, and got a good deal of money; and marrying the daughter of Mr. *Thompson*, of *Trumpington*, on the death of *Porter* and *James Thompson*, esqrs., without issue, his wife came in for the estate as heir-at-law: though the last had left it all to the rev. Mr. *Dowsing*, late of *Benet* college; but by a defect in the will, one of the legatees being a witness, after several long and expensive trials at law, it was adjusted at a very easy rate for Dr. *Anstey*, who only gave Mr. *Dowsing* 1000*l.* to give up his pretensions. Dr. *Anstey* has two children, both unmarried; a daughter *Mary*, aged about thirty-five; and a son *Christopher*, fellow of *King's* college, aged about twenty-five, who would be M.A., was he not under a suspension from Dr. *Paris*, when he was vice-chancellor in 1748, for some irregularity in the performance of his bachelor's exercise; which was revived at that time, after a disuse of some years, and therefore unacceptable to the bachelors of the university; he is a very ingenious young man and an excellent scholar, and drew this censure upon himself from his too much vivacity and parts, which hurried him on to treat that in too ridiculous and jocose a manner, which the vice-chancellor determined to have regarded as a serious exercise: and not being able, much against the opinion of his university friends (for his father knows nothing of it), to bring himself to make a proper submission to the vice-chancellor, his censure still continues in full force against him. He is now a student at one of the inns of court at *London*. Dr. *Anstey* is quite deaf, and has been so for many years; so as not to be able to hear the report of a cannon, though let off at his ear.' He held the college living of *Lawford*, *Essex*, and died at *Trumpington* 19 *Jan.* 1751 (*Gent. Mag.* XLII 188). The *Acta Eruditorum*

in the college library is of his gift. See *Geo. Dyer's Memoirs of Rob. Robinson, Lond.* 1796, p. 126: '*Christopher Anstey*, esquire, of *Bath*, generously offered me [*Robinson*] the use of the large library of his good father, the late Dr. *Anstey*.' He spelt his name *Ansty* at first, but there is no reason to suppose that he was connected with the *Ansty* family of *Quy* (see *Commun. to Cambr. antiq. soc.* I 239). His son, of both names, was of *King's*, B.A. 1746-7, author of the *New Bath Guide*. See *Walpole's Memoirs* of *Geo. III.* III 172; index to *Walpole's Letters; Nichols, Lit. Anecd.* IX 187, 724; *Gent. Mag.* 1756 p. 42 b (his marriage); *Gent. Mag.* 1805, p. 780; *Annual Reg.* XLVII 491; *Lipscomb's Bucks* I 185; *Burke's Landed gentry*, 119, 142, 177, 1535; *Cooper's Annals of Cambridge* IV 261; *Madame D'Arblay's Memoirs; Journals* of *T. S. Whalley*, *Lond.* 1863, I 235, 311-2; *ibid.* II 384 seq., 388 seq., 410 seq. are letters to *Arth. Ansty* esq. of *Bath*. See *Tabitha's dream*, a poem by him, in *Notes and Qu.* I Ser. V 129. Another 'to *D. Garrick*, esq., on meeting him at a friend's house,' in *Cambr. Chron.* 18 *May* 1771. Marriage of his eldest son, [*Christopher*, of *Trin.* coll.] vic. of [*Norton* near] *Stockton-upon-Tees* [*Whalley, u. s.* II 322; he appears to have held the living 1786-1827] to Miss *Grey* of *Stockton* (*Cambr. Chron.* 21 *June* 1783). He died 3 *Aug.* 1805, at *Hen. Bosanquet's*, esq., *Harnish* ho. near *Chippenham* aet. 81 (*ibid.* 10 *Aug.*); his widow died 31 *Jan.* 1812 at *Lyde* house, *Sion* hill, *Bath*, aet. 80 (*ibid.* 14 *Febr.*). His life by his son *John Anstey* is prefixed to his poetical works, *Lond.* 1808. 4to. This *John* was fellow of *King's*, B.A. 1781, M.A. 1784; of *Lincoln's Inn*, specially appointed to investigate the claims of the loyalists in the *United States* (*Cambr. Chron.* 9 *Dec.* 1785); author of *The pleader's guide*, 6th ed. 1810. 8vo. Another son, *Robert*, a writer in *Musae Etonenses*, was born at *Trumpington* 30 *Mar.* 1760; nominated to *King's* 28 *Jul.* 1777 and 27 *Jul.* 1778; adm. pens. St. *John's* 7 *Jul.* 1779; took no degree; of *Canons Leigh* ho. *Devonshire* in 1796; died at

Bath 12 *Apr.* 1818 (*N. and Q.* 3 ser. I 474). Another *Christopher Ansty*, son of — *Ansty* gent., born near *Wantage*, educated at *Sedbergh* under Dr. *Saunders*, was admitted pensioner of St. *John's* 26 *Mar.* 1728, aet. past 17, tutor *Williams*, admitted *Lupton* scholar 6 *Nov.* 1728. B.A. 1731-2. M.A. 1735. B.D. 1743; the B.D. is one year too late, he having had 'a year of grace' granted 1 *Mar.* 1741-2. Admitted foundation fellow 25 *Mar.* 1735; his place filled up 1 *Apr.* 1754. Had leave to go abroad *Jan.* 1736 (*Nichols, Lit. Anecd.* I 682). He was cousin to the Dr., as appears from *Nichols, ibid.* 222: 'my cousin is preparing to come to reside in college, and would be extremely glad to have some curacy near, that he might serve and be there sometimes... Could you help him to be deputy-lecturer in the college, or any thing of the like advantage? He is a very worthy, prudent and good man and deserves encouragement.' He was elected to the college living of *Holme on Spalding moor* 20 *June* 1753; the lease of which rectory was renewed for 20 years 30 *May* 1775. He was collated 30 *Apr.* and installed 30 *May* 1772 prebendary of *Asgarby Linc.*; on his death a successor was collated 12 *Nov.* 1784 (*Le Neve-Hardy* II 104). *Thos. Ansty* (probably brother of the last-named), son of *James A.* gent., co. *Berks*, educated for many years at *Sedbergh* under Dr. *Saunders*, was admitted sizar of St. *John's* for Dr. *Baker* 30 *Mar.* 1730, aet. 18, tutor *Williams; Lupton* scholar 6 *Nov.* 1733; B.A. 1733-4; buried 17 *Aug.* 1734 (*Register of All Saints', Cambridge*, in MS. *Cole* III 141 a).

P. 23 l. 4. *Roper. Fras. R.*, of *Kellow, Durh.*, son of *Rob. R.* farmer, educated at *Darnton* school, *Durh.*, for 3 years under Mr. *Johnson*, was admitted sizar for Mr. *Brackenbury* 21 *Sept.* 1658, aet. 16, tutor *Chr. Fulthorpe;* B.A. 1662-3. M.A. 1666. B.D. 1673; admitted *Keyton* fellow 2 *Apr.* 1666; succeeded by *Matt. Prior* 5 *Apr.* 1688; taxor of the university 1671. Collated 22 *Jan.* 1677-8, by bp. *Gunning*, to the vicarage of *Waterbeach;*

installed prebendary of *Ely* 1 *Apr.* (*Bentham* 258) or 12 *May* (*Le Neve-Hardy* 1 360) 1686, and resigned *Waterbeach*, to which *Rob. Jenkin* was collated 29 *Apr.* 1686 (*W. K. Clay's Waterbeach, Cambr.* 1859, 66); rect. of *Northwold Norf.* 7 *June* 1687 (*Bentham; Blomefield, Hist. Norf.* II 220); deprived in 1690 of both preferments for refusing the new oaths. He died 12 *Apr.* 1719, and was buried in the college chapel without any memorial. There are letters to him in *Europ. Mag. Febr.* 1799, p. 81; Sir *H. Ellis, Orig. Letters*, 1st ser. III 333, 353. He, like *Baker*, founded an exhibition in the college; *Wm. Bowyer*, who received the first £6 from it in 1719, wrote a lat. letter to the president in praise of the donor (*Nichols, Lit. Anecd.* I 182-4). His will, dated 1716, is transcribed in MS. *Baker* XII 61. The following book-plate is in books in the college library (e. g. *Rohaulti Physica* 1697):

DONO dedit Reverendus Vir, *FRANCISCUS ROPER*, S.T.B. huius collegii per multos annos socius dignissimus, ecclesiae deinde *Eliensis* canonicus etc. Apprime literarum sciens, peritus rerum, egregia morum suavitate, totiusque vitae sanctitate conspicuus. Sagaxque adeo fuit ingeniorum explorator, mira ut facilitate teneros animos erudita pietate imbueret. In rebus secundis modestia, in adversis constantia enituit. Sibi parcus, sumptuosus aliis, huic imprimis collegio: quod quidem haeredis loco habuit, et luculenta haereditate locupletavit. Obiit 12 *April.* 1719.

P. 23 l. 10. *Tho. Browne*, son of *Tho. B.* deceased, of St. *Giles' in the Fields*, educated at *Sutton's* hospital for 7 years, was adm. sizar for *Yarb. Beresby* 13 *Jan.* 1671-2, aet. 17, tutor *Fras. Roper;* adm. pens. 24 *Febr.* following; adm. *Billingsley* scholar 3 *Nov.* 1674. B.A. 1675-6. M.A.

1679. B.D. 1687; adm. foundation fellow 18 *Mar.* 1677-8; his successor elected 27 *Mar.* 1710; taxor 1685. Incorporated M.A. *Oxon.* 11 *July* 1682 (*Wood-Bliss, Fasti* II 385). The titles of his works may be seen in the *Bodl. Catal.* cf. *Nichols, Lit. Anecd.* I 374. *Catal. of tracts for and against popery, Cheth.* soc., 1859, I 207, 217. They are upon the nonjuring controversy and the validity of anglican orders. The exhaustive treatise, *The story of the ordination of our first bishops in queen* Elizabeth's *reign, at the* Nag's head *tavern in* Cheapside, *thoroughly examined, Lond.* 1731. 8vo. is dedicated to Sir *Francis Leicester*, bart., of *Tabley* in *Cheshire*, 'in grateful acknowledgment of his long favour and friendship to the author; and of a never-to-be-forgotten instance of it, in his most free, charitable, and generous support of him, under the infirmities of a very advanced age, and the irreparable ruin of his fortunes, by a late, too general, calamity.' In the preface the earl of *Oxford* is thanked, 'whose generosity and goodness renders his incomparable library a public benefit.' *Browne* died 23 *June* 1741 (*Le Neve-Hardy* III 640). In 1749 was published at *London An answer to a discourse published by bishop* Stillingfleet, *soon after the revolution, intitled, 'The unreasonableness of a new separation.'* 8vo.; 'faithfully printed from an original manuscript in the author's own hand-writing... It would be altogether needless to say anything here of the character of the great and worthy author, that being already sufficiently known to the learned world from what he published in his own lifetime, both against infidelity, and in defence of the church of *England* also, against the *Romanists*, who shamelessly object to the validity of her orders.' By the 'infidelity' which *Browne* combated, we are probably to understand political infidelity, breach of the oaths taken to *James*. In a letter to *Rob. Jenkin*, 23 *Febr.* 1697-8, which contains a clear statement of nonjuring principles (*Nichols* IV 242-5), *Browne* concludes with words that do honour to his cause: '*Balsham*, our great *Charter-house*

living, is fallen againe by the death of Dr. *Templer's* successour; so that you see how many motives I have (both of that and a good living now in the college gift) to qualify my selfe for preferment, if I could satisfy conscience that I am at liberty.'

P. 23 l. 13. *sacrifice to his net.* See *Habak.* 1 16.

P. 24 l. 13. Mr. *R. Roper.*

P. 25 l. 3. *faciam* etc. Stat. *Eliz.* c. 16 'de discipulorum iuramento;' the passage meant is: 'omnia statuta dictum collegium concernentia edita et decreta secundum planum litteralem et grammaticalem sensum et intellectum ipsorum quantum ad me pertinet inviolabiliter observabo ac quantum in me fuerit faciam ab aliis observari.'

P. 25 l. 14. *our university statutes.* See *Corpus statutorum universitatis Oxoniensis. Oxon.* 1768. 4to. pp. 87-9: **ΕΠΙΝΟΜΙΣ**, seu explanatio iuramenti, quod de observandis statutis universitatis a singulis praestari solet: quatenus scilicet, seu quousque, obligare iurantes censendum sit. The clause most to the purpose is: 'Si statutorum poenarumve contemptus et crassa obstinataque neglegentia abfuerit, delinquentes, si poenis per statuta sancitis aliasve arbitrariis se submiserint, iurisiurandi religionem temerasse minime censendi sunt.'

P. 26 l. 18. *Lent.* Remember bp. *Gunning's Lent fast;* see *Gower* in *Baker's History of St. John's college,* 1869, p. 655 l. 4 seq. 'Plenty of all things flowed round about him, but for the use of others rather than himself. His study and his business was his meat and drink; for of any other he had as little regard and made as little use, as was well possible to flesh and blood. He that had writ so irrefragably for the fasts of the church, kept them as rigidly himself.' *Jenkin* (*ibid.* 656 l. 15) to the same effect: '*Quadragesimae* assertor invictissimus prope continuum sibi indixit ieiunium.'

P. 27 l. 9. *Obey the precepts of the gospel, and follow it's counsels as thou canst.* This distinction between

precepts which all must obey, and evangelical counsels (or counsels of perfection) which are an optional means of higher perfection, is found already in *Hermas* and *Origen;* its advocates quote *e.g.* 1 *Cor.* 7 6 and 25. *Bellarmin* (II *de monach.* 7 and 8, in *Rud. Hofmann, Symbolik, Leipz.* 1857, p. 63, cf. 161, 375) defines such a counsel as 'opus bonum, a Christo nobis non imperatum, sed demonstratum, non mandatum, sed commendatum.' The principal counsels are celibacy, poverty, and obedience to a religious superior. The doctrine of works of supererogation was the natural development of this distinction, which is condemned in our 13th article, in the Augustan confession art. 20 and its apology, and by all protestant disputants, from *Jo. Gerhard Loci theol.* XV 9 (vol. VI 159-181 ed. *Cotta*) to *Baur* and *Nitzsch.* See the Romanist *Kirchen-Lexikon* of *Wetzer* and *Welte* (*Freiburg* 1852) IX 23-30; *Herzog's Real-Encyklopädie für prot. Theologie, Stuttgart* 1855 III 119-122, and ind. s. v. *consilia; Alex. Hal. Summa* pt. IV qu. 23 memb. 5 art. 2; *Thomas Aquinas, Summa* II 1 qu. 108 art. 4, II 2 qu. 184 art. 3, III suppl. qu. 25 art. 1; *Rothe, theol. Ethik,* 1st ed. III 90-3; *Hase, Handb. d. prot. Polemik, Leipz.* 1862, II 2 § 1; *Münscher-Coelln, Dogmengeschichte, Cassel,* 1832-4, I 457-8, II 177-8; S. *Aug. de sancta virginitate* 14. *Mosheim* cent. 2, pt. 2, c. 3 § 11 seq. traces the connexion between the Christian and the pagan aspirations after an exceptionally 'religious' life.

P. 27 l. 20. *Humfrey Gower.* He was a correspondent of *Dennis Granville's* (*Granville's Remains, Surtees* Soc. I 212, where is an extract from *Abr. de la Pryme's* diary, who entered St. *John's* in 1690: 'Our master, they say, is a mighty high, proud man, but, God be thanked, I know nothing of that as yet by my own experience. His name is Dr. *Gower,* and it was he that first brought up the having of terms in the college, without the keeping of every one of which we can have no degrees').

P. 28 l. 13. *the president. Thos. Thurlin* admitted

president 26 *Mar.* 1683 and so on until 11 *Mar.* 1713-4 (2nd *register* 79-93; 3rd *register* 37-8); '*Edmundus Brome* surrogatus in locum praesidis huius collegii *Aug.* 16o. 1714, decessore Dre. *Thurlin* defuncto.' *Thos.*, son of *Thos. Thurlin* of *Linne Regis* merchant, born at *Linne* and educated in the school there under Mr. *Bell*, was admitted sizar 3 *Febr.* 1650-1, aet. 15, tutor *Jo. Bowker*. B.A. 1654-5. M.A. 1658. B.D. 1665. D.D. 1681. Admitted foundation fellow 17 *Mar.* 1656-7, sen. fell. 1 *Febr.* 1675-6. He was 50 years rector of *Gaywood*, ¾ m. from *Lynn* (*Parkin's hist. Norf.* VIII 423-4), where he died 11 *Aug.* 1714. He has verses in *Acad. Cantabr. affectus*, 1684-5, sign. D 2, and in *Lacrymae Cantabr.* 1694-5, sign. B 4; and published *The necessity of obedience to spiritual governors; a visitation serm. on Hebr. xiii.* 17. *Cambr.* 1686. 4to. In MS. *Tanner* XXII 193 is a letter from him to bp. *Jo. Moore*, giving an account of his proceedings with *Hen. Wake*, a quaker, in the matter of tithes. The following book-plate is in many books in the college library, e. g. in *Hare's Terence*, *Lond.* 1724.

EX dono *THOMAE THURLIN*, S.T.P. huius coll. per quinquaginta septem annos socii dilectissimi, per triginta praesidis dignissimi: qui, novo amoris et gratitudinis exemplo sua pene omnia nobis legavit bona, eaque ad valorem plusquam mille librarum, quarum ultra trecentas, libris coemendis impendendas, huic bibliothecae dicavit. A.D. 1714.

P. 28 l. 20. *Robert Jenkin.* See ind. to *Baker's hist. of St. John's*, 1869; he was 'much with bishop *Ken* in lord *Weymouth's* family' (*Baker*, in *A Layman's Life of Ken*, 98, 662; *Dean Granville's Remains*, *Surtees* Soc., II 251-2).

P. 28 l. 25. Mr. *R. Roper.*

P. 28 l. 27. *Thomas Ken.* See Mr. *Anderdon's* admirable *Life of Thomas Ken*, 2nd ed., *Lond.* 1854, 8vo.; verses 'To *Thomas* lord bishop of *Bath* and *Wells*, staying at *Winton*, after his promotion to that see, 1685,' pp. 12-16 of *Poems by Tho. Fletcher, B.A., Lond.* 1692. 8vo. *Tho. Hearne, Reliqu. Hearnian.* 26 *Mar.* 1711 notes: 'He was a truly good and pious man, and was one of those bishops that were illegally deprived at the late wicked revolution.'

P. 29 l. 3. *Lord Weymouth's. Longleat*, the seat of *Thomas Thynne*, visct. *Weymouth*, had the high honour of giving shelter to *Ken* after his deprivation. See Mr. *Anderdon's* ind. under *Weymouth.*

P. 29 l. 4. *Mrs. Thynne.* The hon. Mrs. *Henry T.*, of *Lewiston* near *Sherborne*, ld. *Weymouth's* dau. in law, *Anderdon*, 627, 799, 800, 802.

P. 29 l. 22. *At Froome, I think.* At *Frome-Selwood*, where he ordered a plain stone to be laid over him, with this inscription (*Anderdon* 803): 'May the here interred *Thomas*, late bp. of *Bath* and *Wells*, and uncanonically deprived for not transferring his allegiance, have a perfect consummation of blisse, both in body and soul, at the great day, of which God keep me always mindful.' The injunction was not carried out.

P. 30 l. 9. *Mr. Edmondson. Wm.*, son of *Alan Edmundson* farmer, born at *Coalflate*, *Yorksh.*, educated at *Sedberg* school, admitted sizar for *John Billers* 6 *May* 1692, aet. 19, tutor *Pet. Nourse.* B.A. 1695-6. M.A. 1699. B.D. 1706. D.D. 1714; adm. *Heblethwaite* fellow 12 *Apr.* 1698; sen. fell. 19 *Mar.* 1715-6; his successor in the fellowship. adm. 29 *Mar.* 1737, his place in the seniority filled up 8 *Oct.* 1736. He was curate of *Fen Ditton* in 1702 and 1710 (MS. *Cole* XIX 102 a). He subscribed for *Strype's Parker*, *Peck's Stanford* (large paper), *Spencer de legg. Hebr.*, 1727 (large paper). A letter of his to *H. Lodge*, 18 *May* 1711, is in the *Brit. Mus.* Add. 4275 art. 82 (*Ayscough*).

P. 30 l. 10. *a book.* See the full title and dedication in *Baker's Hist. of St. John's*, 1869, pp. 1000-1.

P. 30 l. 13. *Edmund*, son of the Rev. *Edm. Brome*, born at *Woodbridge*, *Suff.*, where he was educated under Mr. *Candler*, was adm. pensioner 26 *Mar.* 1686, aet. 15, tutor *John Billers*. B.A. 1689-90. M.A. 1693. B.D. 1701; adm. *Gregson* fell. 16 *Mar.* 1691-2, sen. fell. 8 *Nov.* 1708; his successor on the seniority appointed 2 *Nov.* 1724. A letter of his to Mr. *Dwyer*, 22 *July* 1698, is in *Brit. Mus.* MS. Add. 4275 n. 32 (*Ayscough*). His father *Edm.*, son of the Rev. *Edm. Brome*, born in *Middlesex*, educated for 3 years at *Norwich* school by Mr. *Loveday*, was admitted pensioner of St. *John's* 24 *May* 1658, tutor *Jas. Chamberlaine*. B.A. 1661-2. M.A. 1665; perpetual curate of *Woodbridge* 1666, where he died *Apr.* 1719, aet. 77 (*Edm. Bohun's Autobiography*, 5, 39; his character by *Bohun* in MS. *Tanner* XXXIV pp. 155, 172;; his petition to Sir *John Trevor*, master of the rolls, touching the misapplication of the surplus revenue of the almshouses at *Woodbridge*, 1699, *ibid.* CXXXVII p. 74). The grandfather, also *Edmund Brome*, was ejected from the living of *S. Repps*, *Norf.* (*Calamy Contin.* 623).

P. 30 l. 18. *Abednego Seller's book. The good man's preparation for the happy receiving of the blessed sacrament. Together with an account of the Holy-Passion-Week; and the great festival of Easter. With rules and directions how to fast acceptably; and how to communicate worthily. To which are annext, particular lessons, prayers, meditations, and anthems, for the several days of those times of strict mortification and holy joy. In two parts. London.* 1704. 12mo. Dedicated to Sir *Wm. Boothby* bart. and his virtuous lady. It is a republication, 'with many alterations, additions, and amendments,' of *The devout communicant assisted with rules for the worthy receiving of the blessed sacrament. Lond.* 1686. 8vo.

P. 31 l. 5. *his will.* In MS. *Baker* XII 190. l. 6. *his books.* See the book-plate in *Baker's Hist. of St. John's* 1002 l. 23.

P. 31 l. 13. *another who had been his sizer.* A mistake. *Henry*, son of *Wm. Gunning* deceased, born at *Ely*, educated at the school there under Mr. *Tenant*, was entered a pensioner 17 *July* 1705 aet. 15, tutor *Thos. Bosvile.* He was nominated *Hare* exhibitioner by the master each year from 1705-9, both inclusive. B.A. 1709-10. M.A. 1713; ădm. *Platt* fellow 21 *Mar.* 1710-1, successor adm. 5 *Apr.* 1715.

P. 32 l. 30. *Mr. R. Roper.*

P. 34 l. 20. *a younger brother. Philip*, son of the Rev. *Ambrose Bonwick*, born at *Hedley* in *Surrey*, taught there by his father, was adm. sizar for *Drake* junr. 26 *Apr.* 1712, aet. 14, tutor *Anstey.*

P. 35 l. 26. *I do not care you should lye with any other but your brother.* See *John Strype's* letter to his mother, A.D. 1662 from *Cambridge* (Sir *H. Ellis*, *Letters of eminent literary men*, *Camd. Soc.* 179): 'At my first coming I laid alone; but since, my tutor desired me to let a very clear lad lay with me, and an alderman's son of *Colchester*, which I could not deny, being newly come: he hath laid with me now for almost a fortnight, and will do till he can provide himself with a chamber. I have been with all my acquaintance, who have entreated me very courteously, especially *Jonathan Houghton.* I went to his chamber the *Friday* night I first came, and there he made me stay and sup with him, and would have had me laid with him that night, and was extraordinary kind to me.'

P. 45 l. 23. *Questions.* The first three are taken, as *Nelson* says (*Festivals and fasts*, 1st ed., 1704, 496-7), from the well known lines in the *golden verses* 40-44, ascribed to *Pythagoras* (cl. the commentary of *Hierocles* c. 19):

μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι,
πρὶν τῶν ἡμερινῶν ἔργων λογίσασθαι ἕκαστον·
πῆ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη;
ἀρξάμενος δ' ἀπὸ πρώτου ἐπέξιθι· καὶ μετέπειτα
δειλὰ μὲν ἐκπρήξας ἐπιπλήσσεο, χρηστά δέ, τέρπευ.

Cf. Cic. *de senect.* § 38; *Diog. Laert.* VIII 22; *Sen. de ira* III 36; *Diod. Sic.* X 5 § 1; *Arrian, Epictet.* III 10 §§ 1-4, IV 6 §§ 32-35; *Porphyr. vit. Pythag.* § 40; *Plut. de superst.* c. 7; *de curios.* c. 1; *Appul. Florid.* I c. 6 of the *Indian* gymnosophists; *Hor. sat.* I 4 133-8; *Clem. Alex. paedag.* I 10 p. 154 P. *Hieronym. in Rufin.* III 39, vol. III col. 566 A *Vallarsi*, gives the *Pythagorean* rule thus: *duorum temporum maxime habendam curam, mane et vesperi, id est, eorum quae acturi sumus et eorum quae gesserimus.* In the famous verses 'de viro bono,' printed as *Idyl* XVI of *Ausonius*, we have a version of these rules, 14-17:

non prius in dulcem declinat lumina somnum,
omnia quam longi reputaverit acta diei.
quae praetergressus? quid gestum in tempore? quid non?
cur isti facto decus abfuit aut ratio illi? etc.

P. 49 l. 31. *all the while I lived with your mother.* Cf. p. 8 l. 27.

P. 53 l. 2. *Whitbey's Ethics. Ethices compendium, in usum academicae iuventutis. Authore Daniele Whitby S.T.P. Auctius et emendatius tertio editum. Lond.* 1713. 8vo. The copy in St. *John's* library seems to have been bought by the college, which shews that it was a book in request. First ed. *Oxon.* 1684. 8vo.

P. 53 l. 3. *Thirlby. Styan T.* fellow of *Jesus* coll. *An answer to Mr. Whiston's seventeen suspicions of Athanasius in his historical preface. Cambr.* 1712. 8vo. Cf. *A defence of the answer to Mr. Whiston's suspicions, and an answer to his charge of forgery against St. Athanasius. Cambr.* 1713. 8vo. See a memoir in *Gent. Mag.* 1782, p. 242, *Gilb. Wakefield's Memoirs*, ed. I p. 69 seq. and the *indices* to *Nichols, Lit. Anecd.*, and the *Tanner* MSS. His *Justin Martyr* was viewed with jealousy at *Oxford* (*Thesaur. epistol. Lacroz.* I 375; see *Otto's proleg.* to his 2nd ed. p. xxxviii). He was of *Leicester* school (*Carlisle* I 774).

P. 53 l. 3. *Burgersdicius's Ethics.* Cf. p. 19 l. 14 with n. *Idea philosophiae tum moralis, tum naturalis. Sive,*

epitome compendiosa utriusque ex Aristotele excerpta et methodice disposita. A Mr. Franc. Burgersdicio in academia Lugduno-Batava logices et ethices professore ordinario. Oxonii, excudebat Henr. Hall, Impensis Rob. Blagrave. 1654. 12mo. Also published at *Leyden* 1623, 1626, 1629, 1644, *Oxon.* 1634, *Amst.* 1650 etc.

P. 53 l. 4. *Stephani Curcellaei synopsis ethices. Tractatus lectu dignissimus. Editio secunda, priori (quoad capitum summaria) auctior, et longe emendatior. Accessit Henrici Jenkesii Cantabrigiensis praefatio, de natura et constitutione ethicae, praesertim Christianae; eiusque usu et studio: Londini: Excudebat M. C. sumptibus H. Dickinson, bibliopolae Cantabrig.* 1684. sm. 8vo. pp. (8) and 133. Recommended in the preface *tyronibus academicis*, as worth its weight in gold. A third ed. *huic postremae editioni annexa est Renati Des-Cartes Ethice. Cantabrigiae, ex officina Johan. Hayes, celeberrimae academiae typographi.* 1702. *Impensis Edvardi Hall, et Rich. Thurlbourn, bibliopol. Cantab.* sm. 8vo. pp. (8) and 133. *Renati Des-Cartes ethice, in methodum et compendium, gratia studiosae iuventutis, concinnata.* pp. 53, separately paged, but the signatures run on. *Etienne de Courcelles*, born at *Geneva*, 2 *May* 1586, a pupil of *Beza's*, preacher (1609-34) successively at *Fontainebleau*, *Amiens* and *Vitry*, became a Remonstrant and succeeded *Episcopius* in his chair at *Amsterdam;* he died 20 *May* 1659. He was a warm friend of *Descartes* (*A. J. v. d. Aa, Biograph. Woordenb. der Nederlanden*, III 780-3).

P. 53 l. 4. *Puffendorf, de officio hominis et civis. Cambr.* 1682. 8vo. The two principal works of *Sam. v. Pufendorf* were long used as text-books in the universities. See *Lowndes*, *Watt* and *Darling* for editions and translations.

P. 53 l. 5. *Rob. Sanderson's De iuramenti promissorii obligatione praelectiones septem. Habitae in schola theologica Oxon. termino Michaelis* A.D. 1646, were printed at *Lond.* 1647. 8vo. (2 editions), 1670, 1676, 1683, 1696, 1719; transl. into english by k. *Charles I. Lond.* 1655. 8vo.

(*Wood-Bliss, Athen.* III 627). *De obligatione conscientiae praelectiones decem: Oxonii in schola theologica habita* A.D. 1647, were printed at *Lond.* 1660 with a dedication to *Rob. Boyle;* 1661, 1670, 1676, 1682, 1686, 1710, 1719. *Wm. Whewell* published the *de obligatione conscientiae*, with engl. notes and an abridged translation *Cambr.* 1851 8vo. Cf. *Allibone.* See more respecting the editions in *Jacobson's* pref. to *Sanderson's Works* (*Oxf.* 1854, 6 vols. 8vo.) pp. ix-xiii. The lectures are printed in vol. IV.

P. 53 l. 7. *the Aeneis.* See p. 19 l. 10. *Eustachius.* Cf. p. 20 l. 17. *Fr. Eustachii a S. Paulo, ex congregatione Fuliensi ordinis Cisterciensis, ethica, sive summa moralis disciplinae, in tres partes divisa. Cum duplici indice locupletissimo. Nunc demum, in gratiam studiosae iuventutis, seorsim edita, et quam plurimis mendis repurgata. Cantabrigiae: ex academiae celeberrimae typographeo, impensis Guilielmi Morden bibliopolae, apud quem venales prostant.* 1655. 12mo. pp. (8), 150, (11). Again *Lond.* 1666. 12mo., 1677. 12mo., 1693. 12mo. 'Ex officina *Elizabethae Redmayne.* Prostant venales apud *H. Dickinson, E. Hall,* bibliopolas *Cantabrigienses.*' His *Summa philosophiae quadripartita, de rebus dialecticis, moralibus, physicis et metaphysicis* was printed at *Paris.* 1609. 2 vols. 8vo. and 1623. 8vo.; *Lugd.* 1620. 8vo.; *Genev.* 1638. 8vo.; *Cambridge* 1640. 8vo., and 1649. 8vo.; *Lugd. Bat.* 1647. 8vo. with pref. by *Adr. Heereboord.*

P. 53 l. 9. *Jer. Collier's essays. Essays upon several moral subjects. In two parts.* 3rd. ed. *Lond.* 1698. 8vo. In four parts. Vol. I. *6th ed. corrected and enlarged. Lond.* 1722. Vol. II. (pt. 3). *4th ed. with large additions. Lond.* 1728. Vol. III. (pt. 4). *Lond.* 1709. Like so many of *Bonwicke's* favourite authors, *Collier* was a nonjuror.

P. 53 l. 10. *Pindar.* Cf. p. 19 l. 17. *G. J. Vossius, Rhetorices contractae sive partitionum oratoriarum libri quinque. Lugd. Bat.* 1622, '27, '40. *Amst.* '66. 8vo. *Oxon.* 1672. 12mo. *Elementa Rhetorica. Lond.* 1739. 8vo. In vol. III. of his works.

P. 53 l. 11. *Grotius.* Perhaps in: *Institutiones iuris naturae et gentium ex Hugonis Grotii libris de iure belli et pacis excerptae. Catabr.* 1703. 12mo. Cf. *Tho. Rutherforth, Institutes of natural law; being the substance of a course of lectures on Grotius De iure belli ac pacis, read in St. John's college, Cambridge. Lond.* 1752-6. 2 vols. 8vo.; a book very highly esteemed in *America*, where it has been reprinted (*Allibone*). *Wm. Whewell* printed *Grotius* at *Cambridge* with an abridged translation and notes, 1853. 3 vols. 8vo.

P. 53 l. 12. *John Ray.* See *Memorials of J. R., consisting of his life by Dr. Derham, and notices by Sir J. E. Smith, Cuvier and Dupetit Thouars, with his itineraries etc. ed. by E. Lankester. Lond.* 1846. 8vo. *Letters* printed in *Sussex Archæological collections* x 13 seq. *John Belfour* prefixed a biographical preface to his *Proverbs*, 5th ed., 1813. 8vo. 12*s*. He was ejected from a *Trinity* fellowship (*Calamy, Account*, 87; *Contin.* 120-2); and says in the pref. to his *Wisdom of God:* 'By vertue of my function I suspect myself to be obliged to write something in divinity, having written so much on other subjects: For not being permitted to serve the church with my tongue in preaching, I know not but it may be my duty to serve it with my hand by writing. . . . As for this discourse, it is the substance of some *common places* (so in the university of *Cambridge*, they call their morning divinity exercises) delivered in *Trinity* college chapel, when I was fellow of that society; which I have enlarged with the addition of some collections out of what hath been since written by the forementioned authors [*Hen. More, Ra. Cudworth, Edw. Stillingfleet*, bp. *Sam. Parker, Rob. Boyle*] upon my subject.' The book is dedicated to lady *Lettice Wendy* of *Wendy, Cambs.*, 'because I owe it to the liberality of your honoured brother, that I have this leisure to write any thing.' In early life he called himself *Wray: Jo. Wray* coll. *Trin.* quadrantarius admissus in matriculam acad. *Cant. Apr.* 10, 1647. *Johan. Wray* A.M. coll. *Trin.* soc. has a copy of verses to *Oliver Cromwell* in

Oliva pacis. Cantabr. 1654. 4to. He was Dr. *Duport's* pupil. See *Duport's Sylvae*, p. 395' (*Baker*). See *Weekly Memorials for the ingenious*, 1683. 4to. n. 24. *Gods wijsheid geopenb. in de werken der scheppinge, uit het Eng. Amst.* 1765. and again 1769; 2 pts. 8vo. A supplement by *P. J. Loosjes: Beschouwing van de werken der natuur. Amst.* 1768. 8vo. *Z. C. v. Uffenbach* had admired the book as a student, and began to translate it shortly before his death, but abandoned his task on ascertaining that fr. and germ. translations (the latter with *Calvoer's* elaborate commentary) had already appeared (*Schelhorn, Vita Z. Conradi ab Uffenbach*, before *Selecta commercii epistolaris Uffenbachiani, Ulm* 1753, p. xxxviii). *Ray* is now best known to general readers by this admirable piece, which has been popular since the time of its first appearance in 1691. See *Watt, Biogr. Brit., Lowndes, Allibone, Grässe, Trésor* and *Lehrbuch* III (2) 644-5.

P. 53 l. 13. *Allingham.* This book, which seems to be scarce, is in St. *John's* library. *A short account of the nature and use of maps. As also some short discourses of the division of the earth into zones, climes and parallels; with the properties of the several inhabitants thereof. To which is subjoined a catalogue of the factories and places now in possession of the* English, French, Dutch, Spanish, Portugueze *and* Danes, *both in the* East *and* West Indies. *With several tables very useful in geography and Navigation. By* William Alingham, *teacher of the mathematicks in* Channel-Row, Westminster. London: *Printed by* R. Janeway, *for* Benj. Barker *at the* White-Hart *in* West-minster-Hall. 1703. 8vo. pp. (8), 85. Dedicated to *Wm. Duncomb* esq. of *Battlesdown, Beds.*, as an acknowledgement of many favours. Advertisement at the end: 'At the house, late the lord *Weymouth's*, in *Channel-Row, Westminster*, are taught the mathematicks in all its parts; also youth boarded, land survey'd, timber measur'd, and dials delineated, by the author.' Another book of *Alingham's*, there advertised by the same publisher: *An*

epitomy of geometry, containing the principal theorems of Euclid's *first, third, fifth, sixth, eleventh and twelfth books, with their uses and applications, digested in a method fit to be read by all such who would, in a short time, lay a foundation for the most required parts of the mathematicks. Also* Euclid's *second book, and doctrine of proportion, algebraically demonstrated. To which is annexed, a treatise of measuring superficies and solids, vulgarly, decimally and practically; with the customs now used by artificers in measuring their several works. Likewise directions for measuring board and timber; making vessels of any bigness; taking the plan of any court, yard, garden etc. Also, the cutting and measuring the five* Platonick *bodies. Of great use to all that would found their mechanick practices on the unerring principles of geometry. More particularly for all engineers, gunners, mariners, gaugers, surveyors, measurers, artificers etc. Watt* (under *Allingham*) cites a later edition ed. *Lond.* 1714. 12mo.; also *Method of fortification. Lond.* 1702. 8vo. 2*s.*; *Treatise of arithmetic. Lond.* 1710. 8vo. *Alingham* also revised and corrected *John Taylor's Thesaurarium mathematicae. Lond.* 1707. 8vo. (*Brit. Mus.*).

P. 53 l. 13. *Euripides.* No doubt in the following edition: *Euripidis tragoediae Medea et Phoenissae, graecolatinae cum scholiis graecis integris; nonnullis nunc primum editis. Quarum prior ex collatione H. Stephani, posterior Hug. Grotii et MS. C. C. C. Cantabrig. cum commentario, variis lectionibus, atque indice locupletissimo. Accessit eiusdem vita iam denuo conscripta. Studio et opera Wilhel. Piers, coll. Emman. Soc. Cantabrigiae, typis academicis, impensis Sam. Smith et. Beni. Walford, ad insignia Principis in coemeter. D. Pauli Londini.* A.D. MDCCIII. 8vo. pp. (40), 392, with portrait of *Euripides.* 'Si typorum elegantiam mireris, gratias merito ingentes habeto illustrissimo principi *Carolo* duci *Somersetensium*, munificentissimo nostrae academiae cancellario, cui cordi est nostrum, imo suum denuo revixisse typographeum.

Horum [*Grotii* et *Stephani*] ubique fere institi vestigiis, non mediocriter adiutus manuscripto fab. *Phoenissarum* qui asservatur in *collegio Corp. Christi*, cuius mihi copiam fecit, et cui plurimum debes, Mr. *Io. Waller* dignissimus eiusdem collegii socius. Illius exemplar *Grotianum Parisiis* editum anno superioris saeculi xxx°. . . humanissimus bibliothecae publ. praefectus [*Io. Laughton*] e propriis amice et benevole, ut semper solet, mecum communicavit.' The preface is dated *Emm. coll.* 3 *Nov.* 1702.

Wm. Piers B.A. *Emm.* 1684-5. *Pierse* M.A. 1688. B.D. 1695. rect. of *N. Cadbury* when he subscribed for 2 copies of *Richardson's Godwin* in 1743. He has verses in *Lacrym. Cantabr.* 1694-5. f. K 4 *verso*. See on his *Euripides* the *Acta erud.* 1704, 355; *Le Clerc, Biblioth. choisie*, XI 276. *S. F. W. Hoffmann* calls it a correct ed. It was published at 4*s.* large paper 26*s.* (see *Knight's Life of Colet*, 491). Verses by one *Wm. Pierse* in *Nichols, Lit. Anecd.* I 112.

P. 53 l. 18. *Sallust.* The ed. of *Jos. Wasse* was published at *Cambridge* 1710. 4to. l. 19-20. Cf. p. 19 l. 31 seq. l. 20, 21. *Suetonius. Pliny.* Cf. p. 19 l. 19. *Pliny* was published at *Oxf.* 1677, and (by *Tho. Hearne*) 1703, 8vo. The numerous editions of several english translations shew the popularity of this author during the 18th century. l. 24. *Telemachus.* Cf. pp. 34 l. 17, 54 l. 27. l. 25. *Hierocles.* Cf. p. 21 l. 22.

P. 53 l. 28. *Catilinarian* etc. The speeches here named are all comprised in *M. Tullii Ciceronis orationum selectarum liber. Editus in usum scholarum Hollandiae et West-Frisiae. . . . Lond. Typis E. Cotes, pro Iohanne Pierrepont.* 1667. 12mo. Probably also in the editions bearing the same title *Lond.* 1675, '79, '86. 8vo.; and certainly in *Orationes quaedam selectae cum interpr. et notis, quas in usum Delph. edidit P. Carolus de Merouville. Quibus praefigitur vita Ciceronis per annos consulares digesta. Adiiciuntur in tres oratt. notae quaedam ex Asconio, P. Manutio cet. decerptae. Cantabrigiae, Io. Hayes*, 1692 and 1699. 8vo. *Lond.* 1706, '14, '22, 8vo.

P. 53 l. 29. *Laur. Echard's Roman history.* Cf. p. 106 l. 5. Several editions of this book appeared, one as late as 1735, in 5 vols. 8vo. It was translated into fr. by *Desfontaines, Paris,* 1730-6. 12 vols. 12mo. His *History of England* may still be consulted with advantage. See *Biograph. Brit., Lowndes, Calamy's Own Times* II 395 seq., *Life of Is. Milles* 64, 152. He died 3 *Sept.* 1730 (*Hist. Reg. Chronol.* p. 57).

P. 53 l. 30. *Howell's Epistles.* These inimitable letters will soon be accessible in Mr. *Arber's* reprint. See an anecdote of *Jas. H.* in *Sir K. Digby's Discourse of the powder of sympathy.* 1659.

ibid. Jas. Tyrrell. A brief disquisition of the law of nature, according to the principles and method laid down in the reverend Dr. Cumberland's (*now lord bishop of* Peterborough's) *latin treatise on that subject. As also his confutations of Mr.* Hobbs's *principles put into another method. With the right reverend author's approbation.* London: *Printed, and are to be sold by* Richard Baldwin, *near the* Oxford-Arms *in* Warwick-Lane. 1692. 8vo. pp. (100), 396. 2nd ed. 1701. 8vo. Dedicated to bp. *Ri. Cumberland,* of whose treatise *Tyrrell* had made an epitome on its first publication, for his own better remembrance and as an introduction to ethics for some near relations of his. *Rob. Boyle* and some other friends urged him to print the book. All that was new in bp. *Parker's Demonstration of the laws of nature* borrowed from *Cumberland. Tyrrell* has added some notes from modern travellers concerning the customs of barbarians; and others from bp. *Jo. Wilkins, Hen. More,* and *John Locke.* Bp. *Cumberland's* letter to the bookseller, consenting to the publication, begins: 'The learned authour of this treatise sent it to me (then being in a private station) above a year ago, but then concealed his name from me, either through his great modesty, or because in his prudence he thought that if I knew him, I might be biassed in my judgement, by the honour which I am obliged to have to his family, and especially to his grand-

father by his mother's side, the most learned primate of *Ireland*' [*James Ussher*]. The 'learned and judicious' *Jas. Tyrrell*, was son of Sir *Timothy* (*Parr's Life of Ussher*, pp. 58, 98). He induced *Tho. Smith* to write his *Vita Usserii* (praef. v, viii). See *Wood-Bliss, Athen.* iv 520; *Biogr. Brit.*

P. 54 l. 1. *Clerk's Physics.* The translation of *Rohault* by *Sam. Clarke.* See p. 65 l. 10 n.

ibid. Cheyne. Philosophical principles of religion: natural and revealed: In two parts. Part I. Containing the elements of natural philosophy and the proofs of natural religion arising from them. The second edition corrected and enlarged. Part II. Containing the nature and kinds of infinites; their arithmetick and uses: together with the philosophick principles of reveal'd religion. Now first publish'd. By George Cheyne, *M.D. and F.R.S.* London: *Printed for* George Strahan *at the* Golden Ball *in* Cornhill, *over against the* Royal Exchange. MDCCXV. 8vo. pp. (32), 360, (24), 188. Dedicated, as ed. 1 of part I. had been *in* 1705, to *John* d. of *Roxburgh.* The author had 'been often sollicited to give orders for another edition of this work, for the use of the younger students of philosophy, who while they were taught the most probable account of the appearances of nature from the modern discoveries, might thereby have the principles of natural religion insensibly instill'd into them at the same time... I had seen the observations and corrections, the late ingenious and learned Dr. [*David*] *Gregory, Savilian* professor of astronomy at *Oxford*, had made on the former edition of this part. I had some remarks from the reverend and learned Mr. *John Craig;* as also some very judicious reflections from a gentleman at *Cambridge* ['Dr. *Brook Taylor*', MS. note in copy in St. *John's* library], who conceals his name.' The author is now chiefly remembered for his singular experiments in diet. See *Biogr. Brit.* with *addenda* in vol. iv.; *Burton's Life of David Hume* i 42-8; *Keble's Life of bp. Wilson*, 923 seq.

P. 54 l. 8. *the former excerpta.* Cf. p. 19 l. 27.

P. 54 l. 10. *his former method.* Cf. p. 20 l. 20 seq.

l. 11. *the version of Musaeus.* The metrical latin version of *Musaeus*, *Bion* and *Moschus*, by *David Whitford*, *Lond.* 1655, 4to., and 1659, 4to. was highly esteemed.

P. 54 l. 13. *De Rep. ordinanda.* The περὶ συντάξεως is the first speech in a selection printed at *London* in 1672 and 1686, 12mo. l. 20. *Quintilian.* The title of the first of the declamations which go by his name is *Paries palmatus.* The ed. used by *Bonwicke* would be that of *Oxf.* 1675 or 1692. 8vo. both of which contain also the dialogue on the causes of corrupt eloquence, which he had read (p. 19 l. 20).

P. 54 l. 27. *Telemachus.* Cf. p. 53 l. 24.

P. 54 l. 31. *a small tract of bishop Joseph Henshaw's.* See *Wood-Bliss*, *Athen.* III 1195, IV 861. Bp. *Kennett's* account of him (MS. *Lansd.* 987 art. 99) is printed from MS. *Baker* XXVI 371 in *Notes and Qu.*, ser. 2, x 161. As a sufferer for *Charles I.*, the author would have a special attraction for *Bonwicke's* 'best friend', *Fras. Roper.*

P. 55 l. 19. *formerly.* Cf. p. 32 l. 10.

P. 55 l. 30. *John Newcome.* Afterwards master; see ind. to *Baker's Hist. of St. John's*, 1869. *Taquet's Euclid.* See *Whiston's Memoirs* 131: 'In *March* 1702-3 I published my third book, which was *Tacquet's Euclid*, with select theorems of *Archimedes*, and with the addition of practical corollaries, in *Latin;* for the use of young students in the university. The second edition was printed at *Cambridge* by Mr. *Crownfield*, for Mr. *Thurlborn* and Mr. *Dickenson*, A.D. 1710. It was also put into *English* at *London*, from the second edition, under my own review. The price of my own edition in 8vo. was 4*s*. Now it was the accidental purchase of *Tacquet's* own *Euclid* at an auction, that occasioned my first application to the mathematicks, wherein *Tacquet* was a very clear writer.' *André Tacquet* was born at *Antwerp* 23 *June* 1612 and died there 23 *Dec.* 1660. He taught first classics for five years, then

mathematics for 15 years, at *Louvain* and *Antwerp*. See *De Backer, Biblioth. des écrivains de la compagnie de Jésus. Liége* 1854. II 615-7, where many editions, english and foreign, are cited. See also *Watt* and *Lowndes*, under *Euclid.* The full title is : *V. Cl.* Andreae Tacquet *soc.* Iesu *sacerdotis et matheseos professoris elementa* Euclidea *geometriae planae ac solidae; et selecta ex* Archimede *theoremata. Editionem primam* Cantab. *adornavit plurimisque corollariis, varios propositionum usus exhibentibus illustravit, et schemata XL addidit* Gulielmus Whiston, *A.M. nuperus matheseos professor* Lucasianus. *Editio tertia, prioribus multo auctior : cui accedunt complura nova schemata aeri incisa.* Cantabrigiae, *impensis* Corn. Crownfield, *celeberrimae academiae typographi; et* Iacobi Knapton ; *bibliopolae* Londinensis, *ad insigne* Coronae *in coemeterio D.* Pauli. MDCCXXII. 8vo. pp. (22), 330. Whiston's preface is dated 3 *Cal. Mart.* 1702-3. He acknowledges obligations to *De Chales, Barrow, Pardies, Sturm*, and *Is. Newton.*

P. 55 l. 31. *Rohault's Physics.* Cf. p. 54 l. 1. *Iacobi Rohaulti physica. Latine reddidit, et annotiunculis quibusdam illustravit S. Clarke A.B. C.G.C.C. Accessit index rerum et phaenomenorum praecipuorum. Lond. impensis Iacobi Knapton.* 1697. 8vo. pp. (32), 184, 262. Dedicated to *John Moore*, bp. of *Norwich*. *Iacobi Rohaulti Physica. Latine vertit, recensuit, et uberioribus iam aduotationibus, ex illustrissimi Isaaci Newtoni philosophia maximam partem haustis, amplificavit et ornavit Samuel Clarke A.M. admodum reverendo in Christo patri, Ioanni episcopo Norvicensi a sacris domesticis. ibid.* 1702. 8vo. pp. (32) 263, 119, 102, (14). *Editio tertia, in qua annotationes sunt dimidia parte auctiores, additaeque octo tabulae aeri incisae. ibid.* 1710. 8vo. pp. (32), 495, (17). *Clarke* is described as *regiae maiestati a sacris;* he acknowledges his obligations in the preface : 'permulta doctissimo et in his rebus exercitatissimo viro *Ricardo Laughton;* nec non domino *Carolo Morgan*, reverendo admodum episcopo *Eliensi* nunc a sacris domesticis ; debere me gratus fateor.

Quorum prior, multa sparsim communicavit, plurima correxit; posterioris, integrae sunt dissertationes sex.' A fourth edition was published in 1718: *accedunt etiam in hac quarta editione novae aliquot tabulae aeri incisae, et annotationes multum sunt auctae.* In the catalogue of *Queens'* library occurs an ed. *Lond.* 1750. *John Clarke*, dean of *Salisbury*, translated *Rohault* with his brother's notes into *English.* 2 vols. *Lond.* 1735. 8vo. *Tyrrell's* dedication of his *Disquisition of the laws of nature:* 'Thus Monsieur Rohault's abridgement of *Des Cartes's* philosophy ..... [has] been received with general applause, not only by all ingenious men of the *French*, but also of our own nation, who understand that language.' *Hoadly's pref. to Sam. Clarke's works:* 'The philosophy of *Des Cartes* was then the established philosophy of that university; and the system of nature hardly allowed to be explained any otherwise than by his principles: which, at best, were evidently no more than the inventions of a very ingenious and luxuriant fancy; having no foundation in the reality of things, nor any correspondency to the certainty of facts. His tutor himself [afterwards Sir *Jo. Ellis*], though a learned man, and for ever to be honoured for his conscientious care of all under him, was a zelot for this philosophy; and as he was most diligent in reading to his pupils, without doubt gave them the most favourable impressions of what he had so closely embraced himself; and but little encouragement to strike out any light in another way of thinking. The great Sir *Isaac Newton* had indeed then published his *Principia.* But this book was but for the few; both the manner and matter of it placing it out of the reach of the generality even of learned readers: and strong prejudice, in favour of what had been received, working against it. But neither the difficulty of the task, nor the respect he paid to the director of his studies; nor the warmth and prejudice of all around him, had any effect upon his mind. Not at all satisfied therefore with hypotheses arbitrarily

adapted to appearances, he set himself immediately to the study of what was real and substantial: and in this study he made such uncommon advances, that he was presently master of the chief parts of the *Newtonian* philosophy; and, in order to his first degree, performed a public exercise in the schools, upon a question taken from thence, which surprized the whole audience, both for the accuracy of knowledge, and clearness of expression, that appeared through the whole. Such an example could not but be of great use, to animate all around him. But he was not content with the service he could do to true philosophy, by his example only. As soon as he had taken that first degree, young as he was, he made an effort for the service of the students, which ought not to be forgotten. The system of natural philosophy then generally taught in the university, was that written by Mons. *Rohault;* entirely founded on the *Cartesian* principles; and very ill translated into *latin.* [The translation of *Th. Bonet, Genev.* 1674. 8vo. was republished at *London* 'cum animadversionibus *Antonii le Grand*' in 1682. 8vo. with a dedication to *Thomas Short*, M.D.]. He justly thought that philosophical notions might be express'd in pure *latin*: and if he had gone no farther than this, he would have merited of all those who were to draw their knowledge out of that book. But his aim was much higher than the making a better translation of it. He resolved to add to it such notes, as might lead the young men insensibly, and by degrees, to other and truer notions than what could be found there. And this certainly, was a more prudent method of introducing truth unknown before, than to attempt to throw aside this treatise entirely, and write a new one instead of it. The success answered exceedingly well to his hopes: and he may justly be stiled a great benefactor to the university, in this attempt. For by this means the true philosophy has without any noise prevailed: and to this day his translation of *Rohault* is, generally speaking, the standing text for lectures; and his

notes the first direction to those who are willing to receive the reality and truth of things in the place of invention and romance. And thus before he was much above twenty years old, he furnished the students with a system of knowledge, which has been ever since, and still continues to be, a publick benefit to all who have the happiness of a liberal and learned education in that university.' *Wm. Whiston's Memoirs of Dr. S. Clarke. Lond.* 1730. 8vo. pp. 5-8: 'About the year 1697, while I was chaplain to Dr. *John Moor*, then bishop of *Norwich*, I met at one of the coffee-houses in the *Market-place* of *Norwich*, a young man, to me then wholly unknown, his name was *Clarke*, pupil to that eminent and careful tutor, Mr. *Ellis*, of *Gonvil* and *Caius* college in *Cambridge*. Mr. *Clarke* knew me so far at the university, I being about eight years elder than himself, and so far knew the nature and success of my studies, as to enter into a conversation with me, about that system of *Cartesian* philosophy, his tutor had put him to translate; I mean *Rohault's Physicks;* and to ask my opinion about the fitness of such a translation. I well remember the answer I made him; that "Since the youth of the university must have, at present, some system of natural philosophy for their studies and exercises; and since the true system of Sir *Isaac Newton* was not yet made easy enough for that purpose; it was not improper, for their sakes, yet to translate and use the system of *Rohault*, [who was esteemed the best expositor of *Des Cartes*,] but that as soon as Sir *Isaac Newton's* philosophy came to be better known, that only ought to be taught, and the other dropp'd." Which last part of my advice, by the way, has not been follow'd, as it ought to have been, in that university: but, as bishop *Hoadley* truly observes, Dr. *Clarke's Rohault* is still the principal book for the young students there. Though such an observation be no way to the honour of the tutors in that university, who in reading *Rohault*, do only read a philosophical romance to their pupils, almost perpetually

contradicted by the better notes thereto belonging. And certainly, to use *Cartesian* fictitious hypotheses at this time of day, after the principal parts of Sir *Isaac Newton's* certain system have been made easy enough for the understanding of ordinary mathematicians, is like the continuing to eat old acorns, after the discovery of new wheat, for the food of mankind. However, upon this occasion, Mr. *Clarke* and I fell into a discourse about the wonderful discoveries made in Sir *Isaac Newton's* philosophy. And the result of that discourse was, that I was greatly surpriz'd, that so young a man as Mr. *Clarke* then was, not much, I think, above twenty-two years of age, should know so much of those sublime discoveries, which were then almost a secret to all, but to a few particular mathematicians. Nor did I remember above one or two, at the most, whom I had then met with, that seemed to know so much of that philosophy, as Mr. *Clarke.* Of which conversation I gave an account to my patron, the bishop, as soon as I was returned to the palace: and farther told him what I had learned, that the young man's father was an alderman of that city: whose most excellent character also was soon known, and which character recommended him so to the citizens of *Norwich*, that they chose him without, nay, against his own inclination, to represent them in parliament. Bishop *Moor*, who ought to have that justice done his memory, that he was ever ambitious of being, and of being esteemed a patron of learning, and learned men, immediately desired me to invite alderman *Clarke* and his son to the palace, to see me: taking care, at the same time, that they should be handsomely entertain'd by me there. They were by me both invited, and they both came down to the palace together accordingly. And then it was that I had the opportunity of first introducing Mr. *Clarke* into the bishop's acquaintance, which proved the happy occasion of that great favor and friendship which was ever afterward shewed him by the bishop, which he highly deserv'd

at his hands ; and which procured him at first St. *Bennet's Paul's-wharf*, and at last to be made both chaplain to queen *Anne*, and rector of St. *James's*.' *Jacques Rohault*, born at *Amiens* in 1620, died at *Paris* 1675 and was buried in the *Sainte-Geneviève*, by the side of *Descartes*. A barometer, invented by him, is still known as the *chambre de Rohault*.

P. 56 l. 1. *De Chales. The Elements of Euclid explain'd, in a new, but most easie method. Together with the use of every proposition through all parts of the mathematicks. Written in French by that exccellent* [sic] *mathematician, F. Claud. Francis Milliet de Chales, of the society of Jesus. And now carefully done into English, and purg'd from a multitude of errors, which had escap'd in the original. Oxford, Printed by L. Lichfield, printer to the university, for Anthony Stephens, bookseller near the theater in Oxford.* 1685. 8vo. [contains bks. I-VI. XI. XII.] pp. (4), 380. 2nd ed. *Lond.* 1696. Other editions, fr. *Paris* 1677, engl. *Oxf.* 1685, 1700, 1704 all 12mo. See *Watt* and *Lowndes* under *Euclid*. *De Challes* was born at *Chambéri* in 1621, taught classics and rhetoric for nine years, was for sometime a missionary in *Turkey;* then professor of hydrography at *Marseilles;* he then taught at *Lyons* philosophy for four years, mathematics for seven, theology for five; lastly he was rector of the college of *Chambéri* and died at *Turin* 28 *March* 1678 (*De Backer, Biblioth. des écrivains de la compagnie de Jésus, Liége*, 1854, II 115-7, where many editions are cited).

P. 58 l. 22. *coffee house.* Fifty years later *Wm. Paley* (*Memoirs by Meadley, Edinb.* 1810, pp. 16-7) used to spend his evenings when an undergraduate 'at a coffee-house in *Trumpington Street*, kept by one *Dockerell;* a house of character, and frequented more by fellows and masters of arts than by undergraduates. This coffee-house retained its character for many years: the masters of arts used to occupy the upper, the bachelors and undergraduates the lower parts of the room.' So, as tutor of his college, he

went at nine o'clock (p. 70) 'to supper at *Dockerell's* coffee-house, or elsewhere.'

P. 59 l. 3. *Ken's Winchester manual.* Cf. p. 10 l. 20.

P. 60 l. 14. *once before.* Cf. p. 23 l. 23 seq.

P. 62 l. 15. *his brother. Third register* p. 258: 'Electio discipulorum *Iulii* 10, 1713. Ego *Philippus Bonwicke Surriensis* iuratus et admissus sum in discipulum huius collegii pro domina fundatrice ad officium pulsatoris campanae decessore [*Sam.*] *Lisle.*'

P. 62 l. 24. *Mr. R. Roper.* l. 25. *Mr. B.* Given in full, *Browne*, both here and below, in *Nichols, Lit. Anecd.* v 140-1. If *Nichols* went upon conjecture, a more probable guess would be *Baker*, as the two *Bonwickes* held *Baker* exhibitions, and *Tho. Baker* had the right of disposing of them during his life (*Masters* xii, 102).

P. 62 l. 27. *another exhibition. Third register*, p. 506: 'Exhibitionarii *Iulii* 4to, 1712. *Bonwick* senr. electus exhib. pro Mro *Baker.*' P. 509. 'Exhibitionarii electi *Nov.* 2, 1713. *Bonwick* iunr. pro Mro *Baker* decessore Mro [*Io.*] *Baker.*' Neither of the *Bonwickes* held a *Hare* exhibition.

P. 64 l. 8, 12, 14, 26. *Mr. B. Browne* or *Baker.* l. 25, 28. *Mr. R. Roper.*

P. 65 l. 9. *Suicer. Ioh. Hen. Suiceri, linguae graecae in Athenaeo Tigurino professoris, compendium physicae Aristotelico-Cartesianae, in usum tironum methodo erotematica adornatum. Accedit breve et succinctum theoreticae philosophiae theatrum: editio altera, recognita et emendata. Amst. apud. Henr. Wetstenium. Prostant venales apud Guil. Graves, bibliop. Cantab.* 1695. 12mo. In a singular dedication *Henr. Wetstein* confesses that he had purloined the MS. 'En Tibi, SUICERE CLARISSIME, tractatum illum tuum, quem ego cum nuperius ad Te inviserem, Te inscio atque inconsulto manu scriptum mecum abstuli.' *Joh. Heinr.*, son of *Joh. Caspar Suicer* author of the well-known *thesaurus ecclesiasticus*, was born 6 *Apr.* 1644, succeeded his father as greek prof. at *Zurich*, and died

23 *Sept.* 1705. The *historia vitae et obitus J. H. Suiceri* was published by *Joh. Rod. Wolph* in 1745.

P. 65 l. 10. *Rohault's Physics.* Cf. p. 55 l. 31. *Derham. Wm. Derham's Physico-theology; or, a demonstration of the being and attributes of God from his works of creation, being the substance of sixteen sermons preached in St.* Mary-le-Bow *church*, London, *at the hon. Mr.* Boyle's *lectures in the years* 1711 *and* 1712. *Lond.* 1714. 8vo. (the third ed. within a year). Reviews are cited in *I. A. Fabricii Delectus argumentorum* etc. *Hamb.* 1725, p. 292; there is a notice of him in *Nichols, Lit. Anecd.* I 142-3, and an account of his life and writings is prefixed to the ed. of his *Boyle lectures* published in 1798, 2 vols. 8vo.; a letter by him in Sir *H. Ellis, Letters of eminent literary men* 315. He offered to procure the election of *Fabricius* as fellow of the Royal society (*Fabricii Vita* 68, cf. 173-4). His *Astro-theology* and *Physico-theology* have been translated into dutch by *A. van Loon, Leyden* 1728, 1739, 1742, 4to. etc.; into germ. by *Fabricius* 1741 and 1750 etc.; into fr. by *Bellanger, E. Bertrand* and *Lafneu*, last printed in *Migné's Démonstrations évangéliques* VIII; also into danish, italian, swedish. See *Allibone*, the *Bodl. Catal., Watt, Lowndes; Höfer, Biogr. générale; Quérard, La France littéraire.*

P. 65 l. 11. *Hughes.* S. Ioannis Chrysostomi *de sacerdotio libri vi. graece et latine quibus dissertationes quasdam praemisit contra librum falso inscriptum*, ecclesiae Christianae Iura vindicata, *notasque adiecit* Ioannes Hughes *A.M. collegii* Iesu Cantab. *socius. Editio altera priore illa emendatior et auctior. Accessit* S. Gr. Nazianzeni *eiusdem sedis archi-episcopi, de eodem argumento conscripta, oratio apologetica. Opera* S. Thirlby, *A.B. eiusdem collegii alumni.* Cantabrigiae, *typis academicis impensis* Edm. Ieffery, *bibliopolae* Cantabr. MDCCXII. 8vo. pp. (12, title; dedication to Dr. *Charles Ashton*, master of *Jesus;* 'lectori benevolo s.' by *Styan Thirlby*, the editor of the 2nd ed., published after the death of *Hughes;* 'Iuventuti

academicae, iis praesertim, qui rei theologicae aut operam dant, aut sunt daturi'), 160 ('Dissertationes quaedam prooemiales: in quibus auctoritas ecclesiastica, quatenus a civili est distincta, explicatur et defenditur; obiectiones *Erastianorum*, quae sese offerunt, diluuntur: praesertim vero nuperi cuiusdam scriptoris, qui *de ecclesiae Christianae iuribus* librum edidit'), 456. The first ed., published at *Cambridge* in 1710, met with rare success. See *Walch, Bibl. Patrist.*; letters between *Hughes* and some friends in *Gent. Mag.* 1778, 583, 621; *ibid.* 1783, 412. In Dr. *Geo. Hickes' Two treatises on the Christian priesthood*, ed. *Anglo-Cath. libr. Oxf.* 1848, III 283 seq. *Hughes'* preliminary dissertation is translated; the translation (by *Hilkiah Bedford*) was first published in 1711, 8vo. In 1712 *Hughes* published an *Essay towards further evidence of our Saviour's divinity*, 8vo. He gave evidence against *Wm. Whiston* (*Whiston's Append.* to his *Historical preface* 1, 3 seq.) and died 18 *Nov.* 1710 (inscription in *Le Neve, Monum. Anglicana*, 1615-1718, 239).

P. 65 l. 12. *Henry Hammond.* Cf. p. 106 l. 16. Many of his letters are printed in 'Illustrations of the state of the church during the rebellion' (in various numbers of the *Theologian and ecclesiastic*); also in *Brit. Mag.* X 678 seq.; nineteen were printed by *Fr. Peck* in 1739. He wrote 'a letter to the publisher' for *The gentleman's calling* [by lady *Packington*?], *Lond.* 1660. See the *indices* to *Sanderson's Works* and the *Tanner MSS.*; lives in *The Christian's mag.* III 99-108 and in *Teale's Lives of English divines*, 1846. On his living of *Penshurst* see MS. *Baker* XXVII 432, *Calamy Contin.* 281; subdean of *Ch. Ch. Calamy Acc.* 699; his letters to *Cheynell*, *ibid.* 676. Verses to him by *Thos. Washbourne* in his *Poems* 1654 (repr. by *Grosart* 1868 pp. 218-9). Cf. *Allibone.*

P. 65 l. 19. *Sir Norton Knatchbull.* On his library, his notes on the N. T. and his share in the *Polyglot*, see *Duport's Musae subsec.* 262, 295, 309; his son *John*, *Duport's* pupil, *ibid.* 313; he founded the school at

Ashford, Kent (*Life of Dr. Rt. Warren*, before his *Sermons*, 1739, p. iii seq.); the autograph MS. of his *Annotationes in libros Novi Testamenti paradoxae orthodoxae* is in *Cambr.* MS. Gg iv 20 art. 3. The book was printed *Lond.* 1659. *Oxf.* 1677. *Amst.* 1694. 8vo. Engl. by the author *Annotations upon some difficult texts in all the books of the N. T. Cambr.* 1693. 8vo.

P. 65 l. 20. *French.* Cf. pp. 34 l. 8, 53 l. 24, 54 l. 26.

P. 65 l. 22. *Lutrin.* The *Oxford* reprint retains the blunder *Latin.*

P. 66 l. 3. *while the coaches continued to go through in a day.* Cf. p. 115 l. 2. *Cooper's Annals of Cambridge* III 463 'From *Chamberlayne's Angliae Notitia*, 1671, it appears that the coaches from *London* to *Cambridge* performed the journey in 12 hours, "not counting the time for dining, setting forth not too early and coming in not too late." In the early part of *Geo. II.'s* reign, especially in the winter season, although the coaches had six horses, they were frequently two days in performing the journey hence to *London.*'

P. 67 l. 10. *singing bishop Ken's Morning Hymn as soon as he awaked.* See *Anderdon's Life of Ken*, ed. 2, p. 115: '*Ken* exhorts the *Winchester* scholars to "be sure to sing the Morning and Evening Hymn in their chamber devoutly." He means that they should say them in bed, the first thing on waking, and the last on going to sleep.'

P. 68 l. 3. *This exercise.* Cf. the puritan exercise of 'repetition.' *Autobiogr. of Matt. Robinson, Cambr.* 1856, p. 63 n. See *Sam. Clarke's Lives of* 32 *divines*, 1677, fol. p. 197: 'the particular fellows [of *Queens'* under *Herb. Palmer*] ..., beside the instruction of their pupils in learning, caused them to come to their chambers to prayers every night, and to repetition of sermons on the *Lord's day.*' P. 290: 'on *Sabbaths* in the evening the sermon, which he [abp. *Ussher*] had preached in the forenoon, was repeated in his chappel by one of his chaplains.' P. 314: 'Master [*Stephen*] *Goffe* [of *Magd.* coll. *Oxf.*] having thus received

him [*Rob. Harris*] into his charge, required him that with the rest of his fellow-pupils he should joyn in reading the scriptures, repetition of sermons, and prayer.' P. 331: 'His [*Rob. Harris*'] custome was, presently after he had heard a sermon, to write down the heads thereof, and he scarce either forgat or misplaced any of them. Upon fast-nights he would by the strength of his memory repeat two, sometimes three, sermons that he had heard that day, in the same order as they were delivered.' P. 394: 'He [*Ignatius Jurdaine*] was a constant writer of sermons, even when he was old, and that, not for his own benefit alone, but for the good of his family, to whom he did constantly repeat the sermons.' Cf. pp. 149, 162, 190, 237.

P. 69 l. 8. *Great Bookham. Manning and Bray, Surrey*, 1809, II 688 (speaking of *Bagdon* farm, *Gt. Bookham*): 'About 30 years ago an earthen vessel was ploughed up, containing about a peck of small roman brass coins, chiefly of *Gallienus*, and some of the later emperors.' *James Bonwicke* in his will bequeathed his cabinet of coins to *Wm. Bowyer*, who bequeathed it again to Dr. *Wm. Heberden.*

P. 70 l. 10. SOLI INVICTO COMITI. An inscription found on the coins both of *Constantine* the great and of his son of the same name (*Rasche* II 849, 855).

P. 72 l. 11. *as the philosophers have discovered an acceleration of the motion of heavy bodies in their descent towards the earth, the same we may suppose in the ascent of a pious soul towards heaven.* A common comparison. *Autobiogr. of Matt. Robinson, Cambr.* 1856, 69: 'he preached to his people as diligently as ever, and more earnestly and fervently, his motions being all *velociores in fine*, when drawing near unto the centre.' *Tho. Fuller, The holy state* bk. IV c. 10 p. 276, *Cambr.* 1648, fol. 'The motion of piety in him [St. *Augustine*], by custome now made naturall, was *velocior in fine*, daily breathing out most pious ejaculations.' *Leighton's Works*, ed. *West*, 1870, V 273: 'the nearer things are to their accomplish-

ment, the more, usually, the Lord excites the hopes and prayers of his people about them, and they pray the more earnestly, . . . moving naturally in it, and therefore fastest when nearest their place.' Cf. *Jo. de Burgo* cited in *West's* n. Pref. to *Jos. Mede's* Works, 1677, f. * 4 vo. 'By other letters of his . . . might farther appear his equal skill in the history of nature and philosophy; they being written in answer to several enquiries of Sr. *W. Boswel*, an excellent philosopher and mathematician, some *de motu gravium et levium*, as likewise touching the equality of natural motions, with some reflexions on the common opinion, of their being *velociores in fine quam in principio*.'

P. 72 l. 29. *bp. Beveridge's Private Thoughts.* Cf. pp. 11 l. 14, 73 l. 4.

P. 82 l. 18. *so to love the person, as yet to hate his sins.* *Martial* X 33 10 *parcere personis, dicere de vitiis.*

P. 94 l. 20. *winding up the clock.* Cf. pp. 95 l. 3 and 12, 101 l. 16. He was elected to his scholarship as 'clock-keeper.' See *Stat. Eliz.* c. 14 and 18.

P. 96 l. 10. *ground-ivy-tea. Rees' Cyclopaedia:* '*Ground-ivy* is an attenuant and dissolvent, and famous, both externally and internally, as a vulnerary. It is much used by way of tea in disorders of the breast and lungs, and is sometimes an ingredient in the pectoral decoction. It is esteemed a specific in erosions and ulcerations of the viscera, and particularly of the kidneys and lungs.' *Gerarde, Herbal*, 1633, p. 856, recommends it as a remedy for *sciatica. plantane. Rees* s. v. *plantain:* 'The leaves and seeds, recommended as vulneraries, in phthisical complaints, spittings of blood, alvine fluxes etc., appear to be of the milder kind of restringents or corroborants.' *Gerarde*, 421: 'Plantaine is good for ulcers that are of hard curation, for fluxes, issues, rheumes, and rottennesse, and for the bloody flix: it stayeth bleeding, it heales up hollow sores and ulcers, as well old as new.'

P. 96 l. 27. *Dr. Wm. Wagstaffe.* See index to *Nichols, Lit. Anecd.*

P. 97 l. 28. *his death.* Four years after *Wm. Bowyer* wrote of him (*Nichols, ibid.* I 183): 'Quoties de angelis, de caelis, fit mentio, ignosce mihi, si defuncti amici subeat recordatio. Eheu! infandus renovatur dolor, et vulnera nostra plane recrudescunt. At, at, simul ac tecum mihi esse sermonem intueor, spes aliqua laetior effulget; ignosce etiam mihi, si pro amico abrepto in vivis alter praesens esse videatur.'

P. 98 l. 30. *Sir Newton. Sir*, i. e. *Dominus*, Ds. the proper title of a B. A. See *Autobiography of Matt. Robinson, Cambr.* 1856, p. 29 n. 5. *Lancelot Newton* (p. 102 l. 1), son of *Lancelot Newton* gent., born at *Carcolson Notts*, educated at *Nottingham* school under *Ri. Johnson*, was adm. pensioner 18 *May* 1710, aet. 18, tutors *Tho. Feilde* and *Edm. Waller*. B.A. 1713-4, M.A. 1717, LL.D. by mandate 1728, adm. 1729. Elected foundation fellow of St. *John's* 19 *Mar.* 1715-6, adm. 20 *Mar.* Again 'sworn, admitted and restored' 21 *Jan.* 1716-7; elected medical fellow 13 *Oct.* 1721 *decessore Matt. Prior* (*Register* III 625); elected *legista* or legal fellow, *decessore* Dr. *Ri. Berry* 22 *Dec.* 1727 (*ibid.* 624); elected sen. fellow 19 *May* 1733; registrary of the university 27 *April* 1726; died fellow 5 *Dec.* 1734 (*Gent. Mag.* p. 703). *Nichols, Lit. Anecd.* I 418 adds: 'bachelor of the canon and civil law and *Cronian* professor of physic' (?). His friendship for *Bonwicke* found vent in the following (*Nichols, Lit. Anecd.* V 152-4, 'from the original MS. preserved by Mr. *Bowyer*).

'*Ode on the death of* AMBROSE BONWICKE.

I.

'Dearest of all my friends and best of men,
Accept the offering of a grateful pen.
Somewhat extremely kind I fain would say:
But, through the tumult of my breast
With too officious love opprest,
My feeble words want strength to force their way.

'But why this formal speech from me?
If I am eloquent in sighs,
It will suffice,
Thee, my friend, my better part;
Partner of every secret of my heart.

II.

'Unhappy youth! what shall I say?
Shall I intreat relentless Fate in vain?
Shall I complain
That thou art immaturely snatcht away?
Alas! what have I said?
In virtue thou 'rt mature, though not in age:
And blessed are the dead:
Blessed it is to quit this earthly stage.
I'm the unhappy, who remain
Fast link'd to earth with a corporeal chain.

III.

'I who groveling lie
In darkness and obscurity:
Whilst thou, let loose, dost roam the realms above,
And view'st in brightest day the wondrous works of Jove.
Those things from thee no longer hidden are,
Which rack the brain of the philosopher.
Oh! what discoveries
Make thy enlightened eyes!
Thou now those riddles art able to explain,
Which thou and I have found too hard for mortal man.
Thou now canst understand, how God
Created heaven and earth and all things with a nod.

IV.

'Thou now canst understand
How all events are rul'd by the Almighty hand.
Thou pity'st, when I try
To fathom deep eternity.

Alas! too deep the pit,
For Reason's plummet and the line of Wit;
Too light the plummet and too short the line,
To search into the Power and Will Divine.

V.

'Thou shalt no more
Be lost upon the boisterous seas
Of trouble and of woe
Common to all below:
Thou 'rt safely landed on the shore
Of everlasting happiness and ease.
Thou with a pitying eye
Shalt see
Thy friends wade through a vale of misery.
Thus a happy mariner
(The gods have seal'd for good)
Brought safe to shore by some propitious star,
Beholds his comrades sinking in the flood.

VI.

'But art thou for ever gone?
Must thy dear flesh be eaten by the worm?
Will neither prayers nor tears atone
For thy return?
And must thy head,
With arts and learning so well furnished,
No distinction have,
But moulder in the grave,
Together with the vile and ignominious slave?
Shall I no more converse with thee?
Shall we no more dispute?
Shall we no more the subtle *Locke* confute?
Shall I no more partake of thy philosophy?
Yes we shall meet again, my friend,
In a far more happy state,
Where our joys shall know no end,
Where death shall have no power to separate.

LANCELOT NEWTON, B.A.'

P. 99 l. 12. *that prayer.* Cf. p. 103 l. 3. In *Whichcot's Discourses, Lond.* 1701, I 409-424: 'The prayer, some parts of which were ordinarily used by Dr. *Whichcot* before sermon.' The passage quoted is from § 17 p. 421: 'And superadd this to all the grace and favour Thou hast shewn us all along in life, not to remove us hence, but with all advantage for eternity; when we shall be in a due preparation of mind, in a holy disposition of soul, in a perfect renunciation of the guise of this mad and sinful world; when we shall be intirely resigned up unto Thee our God; when we shall have clear acts of faith in God by *Jesus Christ* in our souls; high and reverential thoughts of Thee in our minds; enlarged and enflamed affections towards Thee.'

P. 99 l. 14. *into his Nelson.* Cf. p. 11 l. 12 seq.

P. 99 l. 21. *neighbour.* Cf. p. 102 l. 8.

P. 100 l. 6. *elegies.* See that of *Laur. Jackson* pp. 107-9; that of *Lanc. Newton* pp. 291-3.

P. 100 l. 10. *my rediit.* Fellows and scholars by stat. *Eliz.* c. 27 were ordered to ask leave of absence from the master, or in his absence, the president or his deputy. 'Quicunque exeundi facultatem petierit scribat prius in registro apud magistrum vel praesidem, vel eius vices gerentem, diem exitus et rursus diem reditus postridie quam redierit manu sua.' Within the last 20 years this register was still kept in the master's lodge.

P. 100 l. 14. *Thos. Baker.* Add the following notices to *Zach. Grey's* account of the college historian, which has been three times printed, by *Masters*, by *Nichols*, and in the *Biogr. Brit.*, and to the thin and lifeless sketch in *Hor. Walpole's Works*, 4to., II 339 seq. where is his will p. 360 seq. He has verses in *Acad. Cantabr. affectus* 1684-5 f. R 4 vo. *Cole's* account of him is in *Brydges, Restituta*, IV 409; notices in *Reliquiae Hearnianae*, see ind., *Wilson's Memorabilia Cantabr.* 239 seq., *Carter* 261, 266, 441; verses on his death among the *Hunter* MSS. at *Durham;* a funeral sermon on him in *Waterland's Works*

x 442; an account of him, with his will, in *Dibdin's Bibliomania.* He was liberal out of his poverty, even to men of opposite principles: on *Calamy's Acc.* 118, *Contin.* 157, (where *Rob. Wilson*, sometime a scholar of *Jesus* college B.A. 1653-4, is called 'an arch beggar for the nonconformists,') he notes: 'This is a true account of honest *Rob. Wilson*, who was a *Durham* man, where the church there might have taught him music, and better principles, had he been so inclin'd. He was a great beggar, and has been several times at my chamber upon such occasions.' *Diary of Edw. Rud, Cambr.* 1860, 7: 12 *Oct.* 1711: 'Mr. *Burrell* contested with Mr. *Euin* of *Sydney* for the rectory of *Ovington* in *Norfolck* and lost it by one vote, viz. 85 to 86, but *Euin* had 2 nonjurors who voted for him, viz. Mr. *Baker* and Mr. *Billers*, and tho' Mr. *Burrell* objected against their votes, and desired that the oaths might be tendered to them, yet he was overruled by Dr. *Laney*, v. c. d. and Dr. *Ashton.*' Books were often given to him by his friends, *e.g.* E 10 20 in St. *John's* library by *Beaupré Bell;* Dd 9 12 and 13 by *Nat. Vincent* pres. of *Clare;* a vol. now in the univ. library LR 34 18 by Sir *Phil. Sydenham.* Letter to *John Lewis*, thanking him for his life of *Caxton* (*Gent. Mag.* 1786, 669); a letter to *Jo. Strype* in *Cambr.* MS. Mm. VI 49 n. 28 [lot 462 of *Dawson Turner's* MSS. sold by *Puttick* in *June* 1859] and 120 to the same in *Baumgartner papers*, vol. X.; other letters in *Europ. Mag. Apr.* 1788, 237; to *Thoresby* in *Thoresby's Corresp.* II 230, 236, 241, 258; many to *Thos. Hearne* in the *Bodleian;* to *Humphry Wanley* in MS. *Harl.* 3778 art. 21 seq., one printed in *Notes and Qu.* 1 Ser. IX 7; to *Kennett* in MSS. *Lansd.*, in one of which, 1035 p. 49, *Cambr.* 14 *June* 1728, he mentions his bequest to *Kennett* of the annotated *Burnet*, which afterwards came to *Cambr.* library; the *Surtees* society intends to print all his letters. Letters to him by Dr. *Thos. Smith* in *Europ. Mag. Dec.* 1797, 364; by *Thos. Cooke*, translator of *Hesiod, ibid. Febr.* 1786, 91. In

Thorpe's catalogue 1842 no. 1690 is *Baker's* collection of tracts on coinage; no. 4004, of tracts on *Ri. Bentley*. On the annotated copy of *Godwin de Praesulibus* which he bequeathed to his kinsman *Geo. Smith*, see *Gent. Mag.* 1787, 1070. *Ri. Fiddes, Life of Wolsey, Lond.* 1724, 312, calls St. *John's* 'a society, which has successively from that time produced some of the greatest lights, both in the ecclesiastical state and the republick of letters; but none of a more diffusive influence, or more willing to communicate, than the excellent person here referred to [*Thos. Baker*], who has been pleased to favour me with the present and several other informations.' *Ant. Blackwall, Sacred Classics, Lond.* 1725, 4to., I 225, quotes *Baker* as 'a noble scholar and critic of our own.' *Blackbourne's Life of N. Spinckes*, 1731, p. x: 'my much honored friend.' *An impartial examination of the second volume of Mr. Daniel Neal's history of the puritans. By Zach. Grey, Lond.* 1737, 8vo. 62 n. 'For these authorities, and many more, I am indebted to my most worthy friend Mr. *Tho. Baker*, S.T.B. of St. *John's college, Cambridge;* a person universally esteem'd, for his great knowledge in almost all the branches of literature; and who, as he is the most knowing in our *English* history and antiquitys; so he is the most communicative man living.' MS. *Cole* XIX 226 a: 'I remember to have seen a very curious old picture of this master [*Rob. Shorton* of St. *John's*] in his doctor's robes at my worthy friend's house at *Cambridge*, Dr. *Zachary Grey;* but not recollecting sufficient of it to describe it, took an airing to *Ampthill* [7 *May* 1759], where the doctor now resides, since he left his house at *Cambridge*, on purpose to see it: but it was at his parsonage house at *Houghton-Conquest*, 3 miles beyond, and not good roads for wheels, so I was disappointed in my sight of it: the doctor had it, with several other old pictures, as a legacy from Mr. *Baker*, whose life the doctor is now writing and almost finished: he told me he designed to leave the picture to St. *John's* college, especially as they have one at this

[*Pembroke*] college already of Dr. *Shorton*. I well remember the college arms are on the picture; but I wanted to see whether his own were there or not; and this Dr. *Grey* could not resolve me in.'

P. 100 l. 22. *higher*. Cf. p. 102 l. 8.

P. 101 l. 9. *Dr. Turner*. *Thos.*, brother to bp. *Fras. Turner*, elected pres. of *C. C. Oxon.* 13 *Mar.* 1687-8; born 19 *Sept.* 1645, died 29 *Apr.* 1714, a very great benefactor to *Ely* cathedral and to his college, where he lies buried, and has a long inscription on the s. wall of the inner chapel (printed in *Wood-Gutch, Colleges and halls* 403-4; cf. 397, 399, and append. 279). He bequeathed £20,000 to be laid out in estates for the relief of clergymen's widows and orphans (*ibid.* append. 277 from *Browne Willis, Survey of Ely*, 390 and *Bentham's Ely*, 263; see *Memoirs of W. Whiston*, 206-215).

P. 102 l. 1. *his dear friend*. *Lancelot Newton*. See p. 98 l. 30.

P. 102 l. 8. *up*. Cf. pp. 17 l. 29, 100 l. 22.

P. 102 l. 25. *heathen emperor*. *Suet. Aug.* 99: 'In hac voce defecit: *Livia, nostri coniugii memor vive ac vale;* sortitus exitum facilem et qualem semper optaverat. Nam fere quoties audisset cito ac nullo cruciatu defunctum quempiam, sibi et suis εὐθανασίαν similem (hoc enim et verbo uti solebat) precabatur.'

P. 103 l. 3. *Benjamin Whichcote*. B.A. *Emm.* 1629-30, M.A. 1633, B.D. 1640, D.D. by mandate 1649. MS. *Baker* VI 82 b = B 89: 'Fifth son of *Edward Whichcote* esq. of *Stoke* in the county of *Salop*, where he was born 4 *Maii* 1609. Fellow here [*Emm.*] and bred up as many persons of great quality and others, as any perhaps tutor of that time; presented by the college to the rectory of *North Cadbury;* bestow'd on the college £1000 for the foundation of scholarships bearing the name of Mr. *Larkin*, who making him his executor, intrusted him with the said summe to dispose of to pious uses at his own discretion. Left £20 to the college library.' Cf. *ibid.* VI

80 = B 86. Among his pupils was the learned *John Wallis* (*Hearne's Langtoft*, append. to pr. p. CXLVIII): 'About *Christmass* 1632 I was sent to the university of *Cambridge;* and was there admitted in *Emanuel college*, under the tuition of Mr. *Anthony Burgess;* a pious, learned and able scholar, a good disputant, a good tutor, an eminent preacher, a sound and orthodox divine; and (after he had left the college) I was under the tuition of Mr. *Thomas Horton*, and lastly of Mr. *Benjamin Whichcot;* all able scholars and eminent divines; . . . and all of them in their time eminent preachers in *London.*' Another pupil was *Wm. Reynolds*, afterwards ejected from *Nottingham*, *Calamy Acc.* 521: 'He went to *Cambridge* in 1641, and was admitted of *Emmanuel-college*, under the tuition of Dr. *Whitchcot.* Mr. [*John*] *Whitlock* [a pupil of *Ra. Cudworth's*] and he were chamber-fellows in the college, and both design'd for the ministry.' *Symon Patrick* (*Autobiogr. Oxf.* 1839, 11, 12) attests *Whichcote's* reputation: 'It was in the year 1644, when I was between seventeen and eighteen years old and had some discretion to govern myself. My father had recommendations to Dr. *Whichcote* and Dr. *Cudworth*, of *Emanuel college*, who it was hoped might take me to be their sizer. For my father was so mean then, he could not otherwise maintain me. They were both very kind, and being full* themselves, recommended us to *Queens' college*, which was newly filled with fellows from thence.' *Calamy, Account* 582, 583 says of *Ri. Fairclough* that he went from *Emm.* 'furnish'd with an unusual stock of rational, substantial and polite literature. His leaving the college to fix in *Somersetshire* was pretty remarkable. Dr. *Whitchcot*, who was then fellow of the same college, being presented to a living in *Somersetshire* which was in the disposition of that college, prevail'd with Mr. *Fairclough* to bear him company in a visit to the people he was to take the charge of. The doctor being hastily call'd away, engag'd him to stay behind, and

* Observe this still common technical term.

supply* for him in his absence.' *Jeremiah French* also accompanied *Whichcote* on this visit (*Calamy, Contin.* 435). He was a candidate for the divinity chair at *Gresham* college 26 *Oct.* 1641, but was defeated by *Thos. Horton* (*Ward's Gresham professors* 65). In *Dec.* 1655 *Whichcote*, with *Ra. Cudworth* and other divines, were invited by *Cromwell* to advise him on the question of tolerating the *Jews* (*Crossley's* note on *Worthington's Diary* I 79). He has verses in *Acad. Cantabr. σῶστρα* 1660 sign. ** 3. He was a friend of *John Locke's* (*Europ. Mag. May* 1789, 353). *Burnet's* well known account of the latitudinarian divines, who saved the church from losing her esteem throughout the nation, though often quoted, deserves a place here (*Own Times*, fol. ed., I 186-7): 'These were generally of *Cambridge*, formed under some divines, the chief of whom were Drs. *Whitchcot*, *Cudworth*, *Wilkins*, *More*, and *Worthington*. *Whitchcot* was a man of a rare temper, very mild and obliging. He had great credit with some that had been eminent in the late times; but made all the use he could of it to protect good men of all persuasions. He was much for liberty of conscience: and being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of a deiform nature, (to use one of his own phrases). In order to this, he set young students much on reading the ancient philosophers, chiefly *Plato*, *Tully*, and *Plotin*, and on considering the christian religion as a doctrine sent from God, both to elevate and sweeten humane nature, in which he was a great example, as well as a wise and

* Observe this early use of a term now classical. *Wm. Jay's Autobiogr.* Lond. 1854, 35: 'there was no fixed minister at *Tilsbury*, but the service was supplied by preachers of various denominations.. Among these supplies came the excellent *Cornelius Winter*.' 44: 'I went to supply for a sabbath.' 51: 'to supply *Surrey chapel*.' 129: 'for nearly fifty years I annually supplied *Surrey chapel*.' 130: 'for more than thirty years I supplied for eight *Sundays* yearly... Then I supplied for 6 *Sundays*.'

kind instructer. *Cudworth* carried this on with a great strength of genius, and a vast compass of learning. He was a man of great conduct and prudence: upon which his enemies did very falsely accuse him of craft and dissimulation. *Wilkins* was of *Oxford*, but removed to *Cambridge*. His first rise was in the Elector Palatine's family, when he was in *England*. Afterwards he married *Cromwell's* sister; but made no other use of that alliance, but to do good offices, and to cover the university from the sourness of *Owen* and *Goodwin*. At *Cambridge* he joined with those who studied to propagate better thoughts, to take men off from being in parties, or from narrow notions, from superstitious conceits, and a fierceness about opinions. He was also a great observer and a promoter of experimental philosophy, which was then a new thing, and much looked after. He was naturally ambitious, but was the wisest clergyman I ever knew. He was a lover of mankind, and had a delight in doing good. *More* was an open hearted and sincere christian philosopher, who studied to establish men in the great principles of religion against atheism, that was then beginning to gain ground, chiefly by reason of the hypocrisy of some, and the fantastical conceits of the more sincere enthusiasts.' It is singular that *Whichcote's* admirable sermons are so little known; the late Dr. *Donaldson* wrote a comparison of *Whichcote* and *Butler* in *Fraser*, but one rarely meets any one who has read them. In 1659 he, with *Ra. Cudworth*, *Ant. Tuckney*, and other *Cambridge* doctors, supported *Matt. Poole's* scheme 'for the maintaining of students of choice abilities at the university, and principally in order to the ministry' (*Autobiogr. of Matt. Robinson, Cambr.* 1856, p. 193). In 1674 he, with *Jo. Tillotson* and *Edw. Stillingfleet*, joined some nonconformists in furthering *Thomas Gouge's* efforts to extend education in *Wales;* a remarkable movement, for though *Gouge* was a nonconformist (*Calamy, Acc.* 9): 'he was so far from that narrowness of spirit or bigotry to the interest of the

dissenters, that he procur'd *the church catechism*, with a practical exposition of it, and *the common prayer*, to be printed in *Welch* and freely given to the poorer sort, with the *Welch* bible, *The whole duty of man*, *The practice of piety*, and other practical books.' *Whichcote* and *Cudworth* supported *Worthington* in a fellowship election at *Emm.* 16 *Oct.* 1641 (see their reasons in *Worthington's Diary*, *Cheth.* Soc. I 12-15, with Mr. *Crossley's* note). 22 *Febr.* 1648-9 (*ibid.* 31): 'I disputed in the first place upon Dr. *Whichcote.*' (*ibid.* 39, 40): extract from a letter of *Whichcote's* to *Worthington*, on the lawfulness of accepting a post void by ejectment. On 13 *Oct.* 1657 *Whichcote* married *Worthington* to *Mary* dau. of his brother *Christopher Whichcote* (*ibid.* 87, 89). *Whichcote* was engaged in various matters of business in *Worthington's* vicechancellorship 1658 (*ibid.* 92, 101, 106, 110, 117). He was a constant friend to the famous *Sam. Hartlib* (*ibid.* 178): 'Given to Mr. *Hartlib anno* 1659, by Dr. *Whichcote* £2.' 30 *Oct.* 1660 *Francis*, afterwards abp. *Marsh* (*ibid.* 224) presents his 'most hearty respects and service to Dr. *Whichcote.*' *Hartlib* to *Worthington* 10 *Dec.* 1660 (*ibid.* 241): 'There are more copies of the *Bohemian* Church Government arrived at the custom house..... Dr. *Whichcote* hath one already.' Same to same 20 *Dec.* 1660 (*ibid.* 223-225): 'This day I was surprised with another kindness of yours, brought by the hands of Dr. *Whichcote.* The more is my obligation to accept with many thanks the liberal favour you have been pleased to bestow upon me, and no less for the great love which you have been exercising towards many worthies of your better acquaintance. I long to see Dr. [*Henry*] *More*, to give him thanks for the copies he was pleased to bestow upon us. Dr. *Whichcote* hath promised to send him to me.' *Whichcote* to *Worthington* 21 *Dec.* 1660 (*ibid.* 256-7): 'I paid to Mr. *Hartlib* your 20sh and will do for him what I can. I consider your clause about Sr. *Barret* to be in your house; and being moved by my brother Sr. *Jeremy*

Whichcote, concerning his eldest son *Paul*, near fit for the university, I advised him to commit him to your care, for his better fitting; which motion was very pleasing to him. He will very willingly allow you 30^{lib} *per an.* for his diet and teaching, and if you will take him, he will send him to you soon after *Christmas*.' Same to same 2 *Jan.* 1660-1 (*ibid.* 260, cf. 270, 273, 274, 275, 276): 'I believe Mr. [*Fras.*] *Marsh* never had to do in the exchequer, had no place under the treasurer but words only: he is gone into *Ireland* to a great living about *Caricfergus* as I hear. For my cosin *Paul*, it is not desired you should keep one in your house, to instruct him: that had relation to your own clause in your note, that you would keep a reader for the church, and therefore wished some such additional employment for him. If you can (as in your letter) spend a quarter of an houre in the morning and another in the afternoon to instruct him, it will be sufficient and satisfactory to his father. So the 30^{lib} will rest in yourself, for his diet etc. My brother is highly pleased to have him with you, in a way preparatory for the university, and intends to send him to you soon after these holydays: but I have not seen him, since your letter to me. I doubt, I shall not stir abroad this month, through my old infirmity, which sends me to chirurgery and physick; so I cannot act for Mr. *Hartlib*, as I would.' *Hartlib* to *Worthington* 15 *Jan.* 1660-1 (*ibid.* 272): 'I am very sorry for worthy Dr. *Whichcote's* sake.' *Whichcote* to same 25 *Jan.* 1660-1 (*ibid.* 273): 'Mr. *Marsh* went for *Ireland*, before I came last from *Cambridge*. Your letter to him is delivered to Mr. *Croon*. I hope, my malady is in a good way of cure.' Same to same 18 *Febr.* 1660-1 (*ibid.* 275): 'I shewed your letter to my brother S^{r} *Jeremy*, who took great content in your report and opinion concerning cosin *Paul*.' *Hartlib* to *Worthington* 11 *June* 1661 (*ibid.* 336, 337): 'I was surprised on *Saturday* last with a gift of 6^{l} procured by Mr. [*Symon*] *Patrick* at *Battersee* [from Sir *Walter St. John*], which the good man

Dr. *Whichcote* was pleased to deliver unto me.' *Worthington* in reply 24 *June* 1661 (*ibid.* 339): 'I was glad of the last clause in your letter about Mr. *Patrick*. Dr. *Whichcote* writes he found him most ready upon intimation given.' *Worthington* to *Hartlib*, *Aug.* 1661 (*ibid.* 350): 'Dr. *Whichcote* being lately come into these parts, tells me that Mr. *Brereton* went last week to *London*.' *Sam. Hartlib* to Dr. *Worthington Oct.* 1661 (*Worthington's Diary* II 62): 'You do not tell me where Dr. *Whichcote* is at present; I have few such friends as he hath been to my distressed condition.' *Worthington* in reply, 26 *Oct.* 1661 (*ibid.* 63, 64): 'Dr. *Whichcote* goes this week to *London*. He hath had a quartan ague, and is not likely to be free from it till spring. He hath taken a house upon *Bednall Green*.' *Hartlib* to the same 2 *Nov.* 1661 (*ibid.* 66, 67): 'Mr. [*Symon*] *Patrick* is a pious and very useful man, and ready to do me any good that lies in his power. I count myself very happy in his acquaintance, and must profess always my obliging respects to Dr. *Whichcote*, who made up the match between us.' (*ibid.*): 'This day a gentleman of *Gotha* was with me who has the receipt of a complete and never failing cure of a purely tertian ague, which I do not despair to obtain hereafter. But if it had been of a quartan ague, I should have waived all formal civilities to do service to worthy Dr. *Whichcote*.' (*ibid.* 68): 'Mr. *Brereton* hath been returned these six days. He went to see Dr. *Whichcote*.' *Worthington* in reply 14 *Nov.* 1661 (*ibid.* 70): 'Dr. *Whichcote's* ague (as he writes to me) continues to afflict him sorely. That receipt you speak of for a tertian ague may be a very charitable and gainful discovery if procured.' *Hartlib* in reply 19 *Nov.* 1661 (*ibid.* 72): 'Dr. *Whichcote's* is more my affliction than I will write. If I can procure the receipt for a tertian ague, it would truly be a very charitable and gainful discovery. But the author comes seldom at me. If I get it at any time, it shall be yours.' *Worthington* to *Hartlib* 3 *Febr.* 1661-2

(*ibid.* 103): 'Dr. *Whichcote* made a step down into this country (his presence being necessary) and he returns by coach this week. His ague seems to have shaken him much. Though some have wished him to this or that means for the removing of it (as the *Jesuit's* powder, etc.), yet it is thought best to let the ague have its course.' Same to same 24 *Febr.* 1661-2 (*ibid.* 110): 'Dr. *Whichcote* was returned to *London* before yours came. I have not heard from Mr. *Foxcroft's* at *Finsbury* since Dr. *Whichcote* returned hither.' Part of a letter from *Whichcote to Worthington* 23 *Apr.* 1663 (*ibid.* 119): 'Were your case mine, I would readily close with an offer to remove into *Suffolk* to £140 *per annum* upon good terms,' etc. *Fras. Theobald*, patron of *Barking*, to *Worthington*, 'at Dr. *Whichcote's* house at *Blackfriars*' (*Ipswich* 9 *May* 1663, *ibid.* 121): 'I pray present my service to Dr. *Whichcote* and his lady.' *Tho. Stephens* to *Worthington*, *Bury* 10 *Aug.* 1663 (*ibid.* 128): 'Last *Friday* Dr. *Whichcote* etc. gave me the honour of a visit, and discovered some doubts that *Ditton* might be otherwise disposed of.' On his removal from *Ditton* to *Barking*, *Worthington* spent several weeks at '*Bednall Green*' with *Whichcote*, between 30 *Sept.* and 17 *Nov.* 1663 (*ibid.* 129). *Whichcote* 'in a letter to his sister *Foxcroft*, *Nov.* 21, 1666' (*ibid.* 222): 'I pray you let not Dr. *More* otherwise dispose of his living [*Ingoldsby*, which he had offered to *Worthington*, and afterwards bequeathed to his own college], for Dr. *Worthington* is not provided for where he is' etc. Same to same 14 *May* 1667 (*ibid.* 228-9): 'Bishop *Wren* was interred last *Saturday*, in the vault by himself prepared in his new chapel in *Pembroke* hall. Dr. *Pearson* made a speech. Regents and non-regents had sugar-boxes. I have, since *Michaelmas* last, married away three of my four servants, and the fourth is upon the point of being married. This trade goes on though all others at a stand.' *Worthington* to 'his honoured uncle, Dr. *Whichcote*, at Dr. *Cudworth's*,' dated *Ingoldsby*, 10 *Aug.* 1667 (*ibid.* 234-5),

giving an account of Mrs. *Worthington's* death). Sentence of the court of arches condemning him to pay the pension due out of the rectory of *Milton* to the bp. of *Ely* for the years 1642-59 (MS. *Tanner* 141 f. 26). Letter to his brother, *Lond.* 18 *Mar.* 1671-2 (MS. *Tanner* 44 f. 260). *Kennett* in *Wood-Bliss*, *Ath.* IV 21: 'His picture was given to archbishop *Tenison*, and by him left to his successor, and is now (1727) in the palace of *Lambeth*. I have heard Dr. *John Mapletoft* often say, that when he had wrot his sermon, he oblig'd his wife to read it aloud to him, that if she stuck at any word or period, or any thing sounded harsh to his own ears, he might immediately amend it.' 'Dr. *Whichcote's* reasons for his being in *King's* college. (Copied from his own hand-writing). For satisfaction of conscience in respect of my being in *King's* college. 1. 'Twas the act of the then ruling power. 2. I am now indemnified for it by the now indubitable power. 3. 'Twas not then my contrivance when time was. 4. I had an invitation or willing acceptance of persons interested. 5. Their necessity required me and I served their necessity. 6. For so doing I laid down my living at *Cadbury* of proportionable value. 7. I satisfied myself with reasonable allowance, scil. about the matter of maintenance there, while I discharged the duty of the place. 8. The party ejected had by this means a better compensation then otherwise he would have had, and in a way in part to my losse.' The same paper is printed from *Worthington*'s transcript (in MS. *Baker* VI 90 = B 98) by *Heywood*, *King's statutes*, p. 290. MS. *Lansd.* 988 f. 3. *Dawson Turner's* MS. 648 was a letter from *Whichcote* to *Lauderdale*, 12 *June* 1660, respecting his remaining provost, some having objected that he had never been a fellow. An indenture (21 *Sept.* 1670) between *Whichcote* and *Emm.* coll. for the foundation of *Larkin* scholarships in MS. *Baker* VI 91, 92 = B 99-101. MSS. *Tanner* 155 f. 171 b. cf. 155 ff. 32-3, 44. *Ayscough's Catal. of MSS. in the Brit. Mus.* Lond. 1782. 4to. p. 39:

MSS. *Sloane* '2716 4 Philosophical and theological reflexions addressed to Dr. *Tuckney*, 68. 2903 25 Letter to Dr. *Tuckney*. 1691 66 Copies of letters that passed between him and Dr. *Anthony Tuckney*.' These have been printed. *Ibid.* p. 800. MS. *Birch* '4276 art. 129. *Benj. Whichcot* to *Charles* [?] *Whichcot*, *Dec.* 1, 1675. Articles for uniting the Catholics.' His epitaph is in MS. *Baker* VI 93 b = B 102, printed in *Wood-Bliss*, *Athen.* IV 20 and *Strype's Stow* III 47-8. For other of the family see *Collier's Hist. Dict.* His sister *Anne* was baptized at *Burcott* 2 *Aug.* 1608, and was wife of *Thos. Hayes*, and mother of *Philemon Hayes*, minister of *Childs Ercall* (*Owen and Blakeway's hist. of Shrewsbury*, Lond. 1825, 4to. I 408 n. 7: *ibid.* II 436 is a notice of *Whichcote's* mother, *Elizabeth* dau. of *Edward Fox* esq. of *Greet*, who survived her husband 46 years, and after his death removed to St. *Julian's*, *Shrewsbury*, where she was buried in 1666). *Worthington's Diary*, 25 *Jan.* 1661-2 (II 101): 'This day cousin *P. Whichcote* went to *King's college* to continue.' (*ibid.* 127): *Paul Whichcote* esq. godfather to *John Worthington* junior. 26 *Apr.* 1664 (*ibid.* 133): 'On *Tuesday* night between 10 and 11 died my father-in-law, *Chr. Whichcote* esq., at *Frogmore*.' Sir *Jer. Whichcote*, solicitor gen. to the elector palatine, was buried 5 *July* 1677 (see an account of him and his family, and their *Hendon* residence, in *Lysons*, *Environs of London*, 1795, III 15, 16, 68, 549). He gave £100 to St. *Bride's* church (*Strype's Stow* III 267 a). Cf. *Worthington's Diary* II 133, 178. Patent granting to him the offices of warden of the *Fleet* and keeper of the old and new palaces *Westminster* (*Cal. State Papers*, *Sept.* 1667, 496. See also the ind. to the volumes for 1664-5, 1665-6). *Tho. Whichcote* of *Chr.* was B.A. 1636-7. *Rob. Whichcote* of *Emm.* B.A. 1648-9.

P. 103 l. 3. *his brother mentions.* Cf. p. 99 l. 13 n.

P. 105 l. 5. *according to that book.* ed. *Oxf.* 1846, 76: 'Having thus finished your closet-devotions, you go forth to the church or chapel fasting, that so a portion from

God's table may be the first morsel; and remember to take something out of your store to present at the offertory.'

P. 105 l. 15. *July* 7, 1713. Thanksgiving for the treaty of *Utrecht;* the two houses of parl. went to St. *Paul's* (*Tindal* XVIII 103).

P. 106 l. 3. *the same early riser.* Cf. p. 21 l. 8.

P. 106 l. 15. *Echard.* Cf. p. 53 l. 29.

P. 106 l. 16. *Hammond.* Cf. p. 65 l. 12.

P. 106 l. 19. *Fontenell's Plurality of worlds.* Translated by *Glanville, Lond.* 1688, 8vo. and the notorious Mrs. *Aphra Behn, ibid.* 1688, 12mo., who adds a singular preface, 'wherein the arguments of Father *Taquet* and others against the system of *Copernicus* (as to the motion of the earth) are likewise considered and answered.' Editions have appeared even in this century. See *Watt.*

P. 106 l. 22. *Whiston's Astronomy.* See his *Memoirs,* 1749, 134: 'In the year 1707 I published [at *Cambridge,* 8vo.] *Praelectiones astronomicae, Cantabrigiae in scholis publicis habitae. Quibus accedunt tabulae plurimae astronomicae, Flamstedianae correctae, Halleianae, Cassinianae et Streetianae. In usum iuventutis academicae.* Pretium 5*s.* 6*d.* They were put into *English* afterward.'

P. 107 l. 25. *Daphnis.* See *Verg.* ecl. 5.

P. 108 l. 19. *Harvey's name.* See *Cowley's* fine poem *On the death of Mr. Wm. Harvey,* l. 20-1. stanzas 5 and 6:

'Say, for you saw us, ye immortal lights,
How oft unweary'd have we spent the nights,
Till the Ledæan stars, so fam'd for love,
Wonder'd at us from above!
We spent them not in toys, in lusts or wine;
But search of deep philosophy,
Wit, eloquence and poetry,
Arts which I lov'd, for they, my friend, were thine.

'Ye fields of *Cambridge,* our dear *Cambridge,* say
Have ye not seen us walking every day?
Was there a tree about which did not know
The love betwixt us two?'

P. 108 l. 22-3. *morn drave on* etc. stanza 1.

'It was a dismal and a fearful night,
Scarce could the morn drive on th' unwilling light,
When Sleep, Death's image, left my troubled breast,
By something liker death possest.'

P. 109 l. 27. *Laur. Jackson* A.B. See p. 222 l. 4. A schoolfellow of *Bonwicke's* (*Wilson's Merchant Taylors'* 1204). B.A. of St. *John's* 1712-3. fell. *Sidn.* 1715. M.A, 1716. B.D. 1723. Vic. of *Ardleigh* near *Colchester*, rect. of *Gt. Wigborough*, collated 15 *Apr.* to the prebend of *Asgarby*, *Linc.*, and installed 6 *June* 1747, a preferment which he held to his death, which occurred 17 *Mar.* 1772 (*Le Neve-Hardy* II 103; *Cambr. Chron.* 21 *Mar.*; *Gent. Mag.* p. 151). He published. 1. *Occasional letters on several subjects* (*Nichols, Lit. Anecd.* I 418); 2. *An examination of a book intituled*, The true gospel of Jesus Christ asserted, by Thomas Chubb; *and also of his appendix on Providence, with a dissertation on episcopacy; shewing in one short and plain view the grounds of it in scripture and antiquity. Lond.* 1739. 8vo. (the diss^{n}. on episcopacy is reprinted in the *Churchman's remembrancer*, vol. 2, as 'a masterly argumentation'); 3. *A letter to a young lady, concerning the principles and conduct of the Christian life; addressed to the S.P.C.K. Lond.* 1755, 8vo. 1*s.* 1758. 12mo. 4. *A short review and defence of the authorities on which the catholic doctrine of the Trinity in Unity is grounded. Lond.* 1771. 8vo. 2*s.* (*Watt*). Cf. MS. *Cole* XX 135; *Gent. Mag.* 1739, p. 219.

P. 109 l. 29. *Allhallows. All Saints'* church, opposite to *Trinity* and St. *John's* colleges. The old church was taken down a few years ago, and a new one erected opposite to *Jesus* college.

F. BURMAN.

Multa tuo, o *Iohannes* dilecte Deo,
Magnifice donavit collegio:
Huic, quibus ipse tam est feliciter
Usus, legavit libros:
O si potuisset et doctrinam!
Quamquam eidem, iure dixerim, et illam reliquit,
Plusque nos vivens quam moriens locupletavit,
Praeclaris praeceptis, praeclariori exemplo:
Hic sacra cernimus impressa vestigia,
Et, quem sequi non possumus, e longinquo veneramur.

Rob. Jenkin, *in memory of* Pet. Gunning,
who died 6 *July* 1684.

F. BURMAN.

Frans, brother of the celebrated *Pieter Burman*, was born at *Utrecht* 15 *May* 1671, was minister first at *Kondum*, whence he was called to *Brielle* in 1698; it was here that he received the invitation to accompany as chaplain the embassy charged with congratulating *Anne* on her accession. In 1703 he removed to *Enkhuizen* and in 1705 to *Amsterdam;* on the 26 *Febr.* 1715 he delivered an inaugural address as prof. of theology at *Utrecht*, and died 22 *Sept.* 1719. He was a learned orientalist and father of *Pieter Burman* the younger (*A. J. van der Aa, Biogr. Woordenb. der Nederlanden, Haarl.* 1854, II 1600-2). His tutor *J. G. Graevius* in a letter to *Bentley* (*Bentley's Corresp.* 192, *Utrecht* 9 *May* 1702) introduces him thus: 'Hebraice, graece, latine est pereruditus, in philosophia, in mathematicis artibus et omnis doctrinae varietate versatus egregie. Excellit etiam pietate integritate vitae et morum suavitate. Te dudum is admiratur et suspicit, et tanta tui cupiditate inflammatus est, ut nihil ardentius desideret, quam te videre et tuis pasci sermonibus. Nullus dubito, quin, ubi eum cognoris, se tibi sit ilico probaturus. Si tamen et mei causa illum sis complexurus arctius, magna accessione tua in me merita cumulabis.' *Bentley* in reply, *Cambr.* 20 *Aug.* 1702 (*ibid.* 196): 'Gratias vero, ut par est, habeo maximas, quod humanissimum *Burmannum*, qui has deferet, commendatum mihi voluisti. Is et *Londini* me et *Cantabrigiae* hic invisit; adiutusque est omni ope nostra, et sua causa, et tua praecipue, vir magne, cuius amicitiae nihil possum negare.' Same to

same, St. *James's*, 30 *Oct.* 1702 O. S. (*ibid.* 199): 'Non dubito, quin litteras *Neocori* [of *Küster*] et meas acceperis, quas a *Cantabrigia* huc *Londinum* ad optimum *Burmannum* misimus, ut *Bataviam* ad te deferendas curaret. In illis consilium meum tibi aperui de edendo *Horatio.*' *Graevius* to *Bentley*, *Utrecht* 23 *Nov.* 1702 (*ibid.* 203-4): '*Burmannus* noster nondum ad nos rediit. Expectatur indies.' Same to same, *Utrecht* 10 *Dec.* 1702 (*ibid.* 205): 'Frater *Burmanni* rediit quidem ad suam ecclesiam, quae est Brielae, sed nondum ad nos.' Cf. *ibid.* 208; and *Bentley* to *Burman* in *Bentleii Critica sacra* 167.

The text is translated from: FRANCISCI BURMANNI, *v. d. m.*, *viri clarissimi, itineris anglicani acta diurna. Quae nunc primum edidit, praefatus est notisque illustravit* Abrahamus Capadose, *med. doct.* Amstelaedami, *apud* J. H. den Ouden. 1828. 8vo. What follows is an abstract of the remainder of *Burman's* journal; the portions between inverted commas are translated at length.

P. 1: I was appointed chaplain to the embassy sent by the states to condole with *England* on the death of *William III.* and to congratulate qu. *Anne* on her accession.

Pp. 1, 2: 25 *May* 1702 N. S. put to see from *goede Reede* at 10 *a.m.* with two ships of war, war having been declared with *France* and *Spain* on the 15th.

Pp. 2, 3: 26 *May*. Towards evening we came up with the english fleet off *Sheerness* under *George Rook;* broadsides were fired, sailyards manned, and cheers given in the two fleets.

P. 3: 27 *May*, anchored off *Gravesend*, a place notorious for the wantonness of its women. 28 *May*, 10.30 *a.m.*, rowed up to *London* in a wherry; arrived about 3 *p.m.*

Pp. 3, 4: Dr. *Douce*, minister of the chapel royal, begged me to preach there, which I undertook to do by order of the ambassadors. It is a chapel of moderate size, allotted by K. *William* in the first year of his reign to his french and dutch domestic chaplains. The dutch

preach every *Sunday* at 9 *a.m.* and 4 *p.m.* The french at 11 *a.m.* and 2 *p.m.* The other dutch minister is called *Balton;* the french were two brothers *Ménard* and Dr. *Gilbert.*

P. 4: 4 *June,* began my morning sermons in the chapel royal. 5 *June,* saw a cock-fight, 'dementia quadam *Anglorum* commendandum,' in the cock-pit. [It is described at length].

P. 5: 6 *June.* Death of my *Maecenas,* baron v. *Dykveld.* His Christian end.

Pp. 5, 6: 7 *June,* went through *Lambeth* palace. The abp's deputy, Dr. [*Edm.*] *Gibson,* a very obliging man, shewed us everything. The library is very well furnished, but almost all the books are of older editions. One MS. containing the four gospels, was conspicuous above the rest; it is more than a thousand years old, and is called *codex ephesinus* in the *Oxford* edition, on which Dr. *Mill* has long been engaged. The palace is noble and has rooms both for civil and ecclesiastical business. In the pulpit-cloth of the chapel I saw inscribed the three letters IHS from the name Ἰησοῦς, just in the same character as is usual among the *Jesuits.* [Cf. the like jealousy of this symbol in an english puritan, *Lives of N. Ferrar, Cambr.* 1855, xxxi.]

P. 6: 8 *June,* I inspected *Gresham* college, where the royal society meet. One room was full of rare instruments collected from all parts of the world, of which an english description has been published in folio. Here were many magnets, one of prodigious size, at least a foot, but not framed in iron nor suspended, but carelessly thrown amongst many of different size. They are dug up in the west of *England.* A second room contained the library. I found here a second MS. of the four gospels, having the eusebian canon at the beginning, in cursive and not very clear hand, and with many abbreviations.

P. 7: 9 *June,* saw the *Tower* [which is described].

Pp. 7-8: 12 *June,* saw the dutch church and the

library belonging to it. It is a noble temple, and has room for a large audience; there are a considerable number of members of the church. It was founded by *Edw. VI.*, so that it may justly be called the earliest dutch church. This name remained inviolate even in the most troubled times; indeed many of the episcopalians in such times were secured by attaching themselves to this congregation. It has now two pastors, *Aemilius von Cuylenborg and — Bisschop.* Because of this privilege our ambassadors have always been accustomed to hear sermons here; and I observed that some jealousy had sprung up between this church and the pastors of the chapel royal, because the ambassadors had appointed the chapel for me to preach in. The library is well stocked with printed books and has a few MSS., amongst the latter was a Koran, very neatly written; a latin bible on vellum, in which *Hebr.* and *Acts* follow the catholic epistles; three volumes of letters of the most eminent men of the 16th and 17th centuries. The same day in the afternoon I climbed *the Monument.*

Pp. 9, 10: 13 *June, p.m.* I visited the most famous *Newton*, who received me with great kindness, if only for [*Burchard de*] *Volder's* sake, as whose pupil I introduced myself. We spoke chiefly of the system of the universe.

First. The motions of the planets exactly observe the laws of gravity, which amount in the main to these. 1. Gravity always acts with the same force on the same portion of matter, excepting the resistance, which arises from the surface of the body moved. So that bodies of different bulks would fall with equal velocity *in vacuo*, *i. e.* if there were nothing sensibly to retard their motion. 2. The velocity, with which heavy bodies fall, is in a duplicate ratio to the spaces traversed. But as these proportions suit any one of the sections of a cone, if a heavy body, instead of falling, be conceived as whirling round by the force of gravity, it will describe one of the conic sections. And since these laws hold in all planets, we

must imagine the ethereal matter to be so rare, as not sensibly to interfere with these laws of motion. But the illustrious author admits this rarefaction to be so great, that between each part of the ethereal matter spaces are interposed void of all matter.

I objected, that then motion is not uniform, but changes at each of these spaces: because bodies passing from one medium into another are liable to refraction. But these media are of all most different, the one being entirely void, the other close packed with matter. The answer I did not well understand.

A second difficulty is derived from comets. For they move with equal velocity, whether carried away with the stream of the vortex, or making head against it. For sometimes they fall far below *Jupiter's* orbit. The main endeavour of astronomers at this day is to determine the orbits of comets from given observations. But a somewhat longer time is needed for this purpose, the first trustworthy observations having been made only by *Tycho*. I found him most ready to do me a service; he declared that he would willingly have introduced me to the royal society, but as he was engrossed at that hour with mint business, it could be most conveniently done by Dr. *Halley*. So he immediately writes a letter of introduction to him.

'Sr.

The gentleman who brings you this, is one of the chaplains to the *Dutch* ambassadors. I beg the favour that by the leave of the R. Society you would introduce him to see one of their meetings. He has heard Monsr. *Volder's lectures* and has a curiosity about Mathematical and Philosophical things. If he brings a friend with him, I beg the favour that you will treat them with respect.

I am

Your humble servant

Jerom-street, Is. NEWTON.'

June 2*, 1702.

* [Sic].

P. 11: 14 *June, a.m.* I called on Dr. *Halley*, who was out of town. Then I visited Dr. *Stratford*,* who resides in *Westminster Abbey*. He shewed me the abbey library, very carelessly kept; all was filthy with dust. All the MSS. had been destroyed by fire. It was founded by Dr. *Williams*, first bp. of *Lincoln*, and then abp. of *York* and keeper of the great seal at the end of the reign of *James I.*

p.m. Went to *Chelsey;* a large building with very pleasant gardens, intended for veteran and crippled soldiers. The governor is *D.*, a *Dutchman*, who regaled us with english ale. This most pleasant spot the *Jesuits* had chosen for themselves under *James II.*, from whom *William III.* took it and devoted it to its present use.

Pp. 11, 12: 16 *June, p.m.* Went to a sword-fight [which is described at length].

P. 12: 18 *June, p.m.* Taken by Dr. *Stratford* to *Westminster Abbey:* First the litanies† were read, and music (suited rather for a display of art than for edification of souls) interspersed. Then the sermon, after which the reader read some more prayers out of the book.

Pp. 12, 13: 19 *June, a.m.* Dr. *Thomas Smith* shewed me the Cottonian library, given to the public a few months ago by *Cotton* the grandson; at the same time an act of parliament was passed that it should never be sold. It is still kept in *Cotton-house* near *Westminster hall.* It consists solely of MSS., most of which belong to english history. Of others I saw *Vitruvius*, *Vegetius* and *Solinus* in one volume, the two former in a very ancient, the last in a very modern hand. Then the autograph of the union between the greek and latin churches, agreed to at the council of *Florence*, and signed by *Eugenius IV.* and many other bps. and by the emperor *Palaeologus.* Also a vellum MS. of the four gospels in latin, in very ancient

* *Wm. S.* afterwards canon of *Ch. Ch.*, to which he bequeathed his library (*Alumni Westm.* 210-1). † [Evening prayers].

uncials. Specially remarkable are the gilt pictures in the frontispiece of each gospel, representing the four evangelists with their symbols. At the end of St. *Luke* occurs the name of *Lucanus*, of which Dr. *Smith* supposes *Luke* to be an abbreviation. As regards the pictures, this MS. resembled another of venerable antiquity, containing the greek version of *Gen.*; the pictures in this last were more artistic, and were inserted in the actual context, occupying the whole breadth of the page. The letters were uncial, and greatly resembled those of the *codex alexandrinus*, which Dr. *Smith* believes to be more modern.

p.m. I again climbed *the Monument.*

P. 14: 21 *June*, kept the fast appointed by the queen.

P. 14: 24 *June.* The very learned *Bentley* took me to *Lambeth*, to abp. *Tennison's* public dinner. He keeps open table on *Saturdays* and *Mondays.* Many guests, both churchmen and statesmen, were present, so that a second table had to be set out. It was a most sumptuous repast: two courses, each of six large and three small dishes. When the abp. (having had a hint, I suppose, from Dr. *Bentley*) had asked me whether I were son of prof. *Burman*, he gave me a hearty welcome. During dinner he spoke little, in a low voice, as usual, and in english. Immediately after dinner tea was served. Afterwards I took leave, thanking him for his singular kindness, and praying that God might long preserve him in health, for the good of the church, over which he presides. He replied with a prayer that God would speed me in all things. On my way back I inspected the *codex alexandrinus.*

P. 14: *June* 26, began morning prayer in the house at 10.

P. 15: *June* 27, *Ez. Spanheim*, envoy of the king of *Prussia*, introduced into the city with great pomp.

P. 15: *June* 28, our envoys began to treat with the queen's representatives on the business of their mission, *viz.* to condole with the queen on the king's death, and to

congratulate her on her accession; to renew the treaty; to settle the division of prizes.

Pp. 15, 16: 4-8 *July*, reception of the dutch envoys in *London*, ending with a dinner given by them [described at length].

Pp. 17, 18: 9 *July*, *a.m.* At service in St. *Paul's*, which is still very incomplete; the sermons are preached in the choir, the prayers read at the west end; the intermediate part is yet unfinished, and it is supposed that it will not readily be completed, as the proportion of the coal-duties, assigned to the work, increases very slowly and can always on some pretext or other be diverted to another purpose.

p.m. Was taken by the most learned *Bentley* to the royal library in St. *James's*. For want of room most of the books are stacked on the floor, nor are the rest arranged in any regular order. [Description of the *cod. Alex.*] 'The most learned *Bentley* intends to edit this MS. as it stands, in the same form of letters and line for line. He is already making all preparations, and hopes to begin the work about winter-time.'

Pp. 18, 19: 12 *July a.m.* Went to the bp. of *London* [*Hen. Compton*] at *Fulham*, to move him to intercede with the queen to continue the stipends of the french and dutch ministers of the chapel royal. On my return saw *Kensington*.

p.m. Drove to *Mile end green*, to visit Mr. *Domner Sheppart*, an english merchant, whose son is a student under my brother at *Utrecht*.

Pp. 19, 20: 13 *July*, *a.m.* Saw the public library in *the Mews* opposite *Charing Cross*. It contains many excellent books, but no MSS., and was founded by the present abp. [*Tennison*], who in king *James'* time made it over for the use of christian youth in order to counteract the intrigues of the *Jesuits*. For they built schools in the *Savoy*, possessed a very well-stocked library, offered a free education to the young, and had seduced even some children

of reformed parents. Setting a most commendable example, the present abp. then offered all the same advantages, so to baffle the arts of the devil. Afterwards, when the danger was over, he left the privileges intact, but removed the MSS. with him to *Lambeth* on his promotion. *William III.*, chiefly at lord *Portland's* instance, allowed the *Jesuits* to remove that library, which is said to have been a very rare one. The same day, dining with *Ez. Spanheim*, I was regaled with choice fare and most learned conversation.

p.m. Saw *Islington*. Wantonness in all suburban taverns. On my return saw the pleasant terraces and walks of *Lincoln's Inn fields*.

P. 20: *July* 14. Second conference of the envoys with the queen's representatives.

P. 21: 16 *July*, *p.m.* In passing I called on the *Oxford* professor [*David*] *Gregory* at Mr. *Newton's* house: then on Mr. [*Nic.*] *Only*, preb. of *Westm.*, a very friendly man.

[Then follows the 'Iter *Cantabrigiense*,' given in the text].

P. 27: 24 *July*, *Monday*. Set out for *Oxford:* put up at the *Cross*.

P. 27: 25 *July*, *a.m.* Degrees conferred. *p.m.* Saw *New college*, 'admodum augustum.'

P. 27: 26 *July*, *p.m.* Saw the *Bodleian;* climbed *Ch. Ch.* tower.

Pp. 27-8: 27 *July*, *a.m.* Walked to a mineral spring in the neighbourhood. *p.m.* Heard the exercises in the *Sheldonian* theatre. Saw the laboratory.

Pp. 28-9: Saw *Trinity college*. Then in the house of convocation at the election of two members of parliament. Then Dr. *Hudson* took me to the *Bodleian*, to the library of *Qu. coll.*, and to Dr. *Mill* in St. *Edm. hall*. Spoke of the N. T. on which he has been many years engaged. The passage 1 *Jo.* v 7 is found in no MSS.; perhaps erased from the time when the fathers began to prove the doctrine

of the Trinity from the following verse. *p.m.* After the departure of my dutch friends, I began to examine the library, especially the MSS. of the N. T. Met at Mr. *Gregory's* Mr. *Stradfort* and *Harnar** who confuted Dr. [*Thos.*] *Burnet's* 'theory of the earth,' by arguments from the mathematics, in which he is an adept.

P. 29: 29 *July a.m.* and *p.m.* in the *Bodleian.*

P. 29: 30 *July, a.m.* Saw the university church St. *Mary's*, 'satis augustum.' Heard bp. *Hall's*† sermon in his parish church, where he preaches weekly. Was then at a quakers' meeting. *p.m.* At prayers in a suburban church; also in the fine chapel of *New college.* Then saw *Magd. coll.* walks.

Pp. 29, 30: 31 *July, a.m.* in the *Bodleian. p.m.* Saw St. *Jo. Bapt. coll.* with its fine library, of books and MSS.; *Balliol, University, All Souls'.*

P. 30: 1 *Aug. a.m.* In the library. *p.m.* Rode to *Woodstock.*

Pp. 30-2: 2 *Aug. a.m.* and *p.m.* In the library. With Mr. *Gregory* visited the most famous [*John*] *Wallis*, a man of astonishing vigour for his age. He is 86, and yet reads very readily without spectacles, which he has never used; rises at five daily; studies, for more than 10 hours, mathematics amongst other things; is equally strong in judgement and in memory, neither of which is in the least impaired. His face is cheerful and open. Both related

* If by *confutavit* is meant 'confuted in a published work' *Harnar* is probably a mistake for [*Erasmus*] *Warren;* if 'confuted in the course of conversation,' it may stand for *Harmer.*

† *John Hall*, bp. of *Bristol* and master of *Pembr.* coll. (*Calamy's Own Times* I 272), 'one of eminent piety, but not much esteemed by the young wits of the university. He catechized at St. *Toll's* near his college every *Lord's day* evening, and I sometimes heard him. He could bring all the catechism of the *Westminster* assembly out of the catechism of the church of *England.* I never heard Mr. *Gilbert* applaud any one more than this bishop.' See also *Calamy Acc.* 109, *Contin.* 100, *Cambr.* univ. MS. Ee VI 43. He was of *Merchant Tailors'* (*Notes and Qu.* 2 Ser. IX 280).

that *Des Cartes* had stolen his geometry from [*Thomas*] *Harriot* an *Englishman*. For he died in 1610;* his 'analysis' was published by his heir in 1631, at which very time *Des Cartes* was in *London*, which adds weight to the suspicion. And afterwards it was a common rumour, as Dr. *Wallis* well remembered; it was also reported at that time that Mr. *Scoten* [*Fras. Schooten* of *Leyden*] was author of *Des Cartes*' 'geometry,' at least of the third part. *Wallis* added, that *Des Cartes* did not well understand analysis; at least he had expressed everything most confusedly and obscurely, which had been already explained with great clearness by *Harriot;* perhaps to conceal the plagiarism.

To-day I looked through the remains of *Casaubon*, consisting in great part of *adversaria*† and stray notes, not reduced to certain heads. Much could be extracted from them relating to his personal history.

Pp. 32-3: 3 *Aug. a.m.* in the library. Saw the *hortus medicus*. Quaintly trimmed yews. *p.m.* In the library. Examined *Sam. Petit's* MSS. in two volumes, containing notes on *Josephus*, bought for the university at *Paris* for £200 or £300. Dr. *Hudson* will incorporate them in his commentary. Mr. *Gregory* took me to the *Savilian* lecture-rooms and library, containing gr. and arabic mathematical MSS. He shewed me there a copy of *Des Cartes*' geometry of the first edition, bought by Mr. *Pitkarn* at *Leyden*, with the advertisement: 'On n'a imprimé que six exemplaires de cette géometrie en cette forme; et ils sont pour les six premiers, qui auront fait connaître à l'auteur, qu'ils l'entendent. C'est pour quoi celui ci appartient à Mr. *Chauveau*.'

P. 33: 4 *Aug.* returned to *London*. 5 *Aug.* the envoys went to *Windsor*. 6 *Aug. p.m.*, preached in the dutch church.

* 2 *July* 1621, *Wood-Bliss, Athen.* II 303.

† His *Ephemerides* were printed by Dr. *Jo. Russell, Oxf.* 1850, 2 vols. 8vo.

Pp. 33-5; 7 *Aug.*, went to *Windsor* [described at length].

P. 35: 2 *Sept.* Second fight with swords; one combatant unwounded, the other disabled.

P. 35: 6 *Sept.* Returned to *London* from *Windsor.* 9 *Sept.* deputed by the envoys to attend the council of the dutch church, in Mr. *Cuylenburgh's* case.

Pp. 35-6: 11 *Sept.* At *Hampton-court*, said to have been designed by the late qu. *Mary*. Took *Richmond* on our way back; at the mineral springs there is a great crowd of dancers every *Monday* and *Thursday* night.

P. 36: 12 *Sept.*, called on Mr. *Cyprian.* 13 *Sept.*, called on Dr. *Halley*, the eminent mathematician, who is engaged on a new system of magnetic phenomena, and in particular has attempted to determine by actual experiment the various declinations of the needle. He has already published tables of the declinations in the *Atlantic;* and by this time he has pretty well learnt, from the experience of many observers, those of the rest of the globe, and he is drawing up tables for them too: he seems to have ascertained thus much, that he ventures to assign to the earth four magnetic poles. In support of this system he supposes that another globe swims in this our earth, much as *Saturn* does in his ring. He will also correct the longitude of many places in the maps.

P. 37: 20 *Sept.*, saw the mint, by the favour of *Is. Newton*, its master, who ordered every process of melting and coining gold to be shewed to us. He then entertained us most sumptuously. 22 *Sept.*, saw *Montague* house.

P. 37: 25 *Sept.*, saw the houses of parliament. 27 *Sept.*, saw *Lambeth* palace a second time, being shewn over by Mr. *Gibson.*

Pp. 38-9: 31 *Oct.*, saw the first session of parliament [described at length].

Pp. 39, 40: 3 *Nov.*, called on the most illustrious [*Ezek.*] *Spanheim.* [*Gilb. Burnet*], bp. of *Salisbury* was there, who spoke of *Dykveld's* merits at great length;

among other things, he said he had it from his own mouth, that he had silenced a papal theologian at *Münster*, when he was there with the envoys on the business of the peace. With regard to *Joh. de Wit*, he said he had been told, that his brother *Cornelius* missed in him a knowledge of our history, and regretted that he had not devoted to that study the time which he had spent in mathematics; hence he wanted sagacity to forecast the future, and knew nothing whatever of the treaty between *England* and *France* for crushing our country.

P. 40: 6 *Nov.*, called on the bp. of *Salisbury* [*Burnet*], and presented to him my 'pietas *Burmannorum*.' He received me most lovingly. 9 *Nov.*, saw the lord mayor's procession; the queen was present. As he is a vintner, the expeditions and orgies of *Bacchus* were represented.

Pp. 40-1: 10 *Nov.*, present at the meeting of convocation. Heard three speeches, one of a canon respecting the election of the prolocutor of the lower house [Dr. *Aldrich*], whom he presented to the bishops, begging them to confirm the election, and recounting the differences which were beginning to arise amongst certain divines. (The drift of this was, as Dr. *Stratford* said, to degrade those who had been promoted by *William III.;* this threatened no small danger to bp. *Burnet*). A second of the prolocutor, promising to maintain to the best of his power the laws and rights of the church. A third from the abp. of *Canterbury*, who alone read his speech, confirming the election.

Pp. 41-4: 14 *Nov. p.m.* Called on *Bentley*, and there met the most famous *Newton*. We talked of points of philosophy, especially of the *Newtonian* system. Also called on bp. *Burnet;* [a long conversation on the theology of *Cocceius*, on the jewish conceptions of Messiah and of sacrifices is reported]. Lord *Russel* came in and interrupted our discourse.

P. 44: 15 *Nov. a.m.* Mr. *Bentley* took me to [*John Moore*] bp. of *Norwich*. He received me in the most

friendly way, shaking hands and offering chocolate. He shewed me his *London* library, and begged me to visit him daily, during the remainder of my stay in *England*. Dr. *Hamel* shewed me the *Medical college*. Then we saw the lunatic asylum *Bethlehem*. In the evening there was an illumination in the city, in memory of king *William's* coming.

Pp. 44-5: 16 *Nov.*, Gunpowder plot. A pope of straw, with the devil behind him, are set on a cart: they go from house to house begging contributions for a great bonfire, into which they cast pope and devil.

P. 45: 17 *Nov.* Dined again with the most noble *Spanheim*. 18 *Nov.* Left *London* for *Gravesend*.

Notes.

P. 115 l. 1-17. *a coach. Audley house.* Cf. p. 66 l. 5 with n. See lists of the coaches to and from *London* in *Cooper's Annals* IV 273, 331 seq. (A.D. 1749 and 1763). *Thoresby's Diary* II 229, 230, 3 *July* 1714: 'Rose by three; walked to *Bishopsgate* to take coach for *Cambridge*, was in time, and had the good hap of agreeable converse, Mr. *Branthwait* and Mr. *Dover*. We passed through a pleasant country, full of towns, hamlets and seats of the gentry and citizens, to *Epping Forest;* thence through *Woodford* to *Bishop Stortford*, where we dined; thence by *Quenden-street* and *Newport* to *Littlebury*, but had not time to view the late ingenious Mr. *Winstanley's* house, or the model of his noted lighthouse, which was cast down in the dreadful storm, the same night that he himself perished in the lighthouse itself [the *Eddistone*] by the sea. Had a view of *Audley-end* (much of which is now taken down, but formerly reputed the greatest house in *England*), and of *Saffron-Walden;* the country people were planting that valuable crocus; thence over *Gog-magog's-hill* (upon the height whereof is an ancient and large camp with a double vallum) to *Cambridge*.'

P. 115 l. 8 and 13. *Audley house. a porch so spacious.* *Edw. Ward's Works*, 2nd ed. II 231-2 (first printed in 1700): 'we jogg'd on about a mile, at which distance from *Saffron Walden* stood a famous pile of stone building, called *Audley End*, of which I had often heard, but never till this time had amazed my eyes with such a stupendous structure, which seem'd to me to be a great city, with the license of a traveller, almost as big as *London* within the walls, if you take gardens and all, and for aught I know, I shall not enlarge so much as to need your pardon for it. This magnificent edifice was first raised by an ancestor of the earl of *Suffolk*, and sold afterwards to king *Charles;* the magnitude of this house is reported to be such, that 'tis a day's work for a running footman to open and shut the windows that appertain thereto; and that there is one gallery in it of such a vast length, that if you beat a drum at one end, it shan't be loud enough to fright away a mouse at the other; nor are we able to distinguish at the same distance a hog from a dog, without a spying glass.' Cf. *Evelyn's Diary*, ed. 1854, I 305, 3 *Oct.* 1654.

P. 115 l. 19. *the university solemnities.* Cf. *Thoresby's Diary* 6 *July* 1714 (II 230-1): 'at the commencement at St. *Mary's;* our countryman, Dr. *Edmundson*, had kept the act yesterday, and Mr. *Waterland*, master of *Maudlin*, did the like to-day. Dr. *James*, Dr. *Edmundson*, Dr. *Gibbons* [*Tho. Gibbon* of St. *John's*], and Dr. [*Tho.*] *Sherlock* (which three commenced yesterday) were opponents, and Dr. *Jenkin* (master of St. *John's*) was moderator; all performed excellently, and the prevaricator's speech was smart and ingenious, attended with volleys of hurrahs; the vocal music etc. was curious, and after seven or eight hours' stay there, being sufficiently wearied, I went thence to visit Mr. *Baker* (a learned antiquary) at St. *John's*, whom I never saw before, though I corresponded with him many years ago . . . I was invited by Dr. *Edmundson* and Mr. [*Tho.*] *Bennett* to the commencement treat in the college hall, which I very

thankfully embraced, to see the manner of it: the masters of arts now commenced waited in their hoods. Dr. *Jenkin*, the master, sent to invite me afterwards to his lodgings, with Dr. *Edmundson* and Mr. (now Dr.) *Bennett* of *Colchester*.'

P. 116 l. 4. *setting a cap on their heads and handing them a book and ring.* No notice of these ceremonies is to be found in *Wall-Gunning's* book on the subject, *Cambr.* 1828; but they are very ingeniously explained in *Bentley's* commencement speech 6 *July* 1725 on the creation of 7 doctors of divinity (printed before his *Terence*, and by *Dyce* in his *Works* III 541-6): 'Vos Academia lubens in hunc doctorum ordinem cooptat.... Ne tamen vos et hodie prorsus indonatos dimittat, his suis insignibus de more veteri deductis cohonestat... Ac primo quidem vos *pileo* donat, libertatis quondam symbolo; quo vos, opinor, hunc gradum semel assecutos post ab omnibus apud se scholasticis exercitiis liberos et immunes constituit. Nec tamen vos deinceps otiosos ac desides fore arbitratur. Quippe, ut olim qui nudo capite domi ac in urbe versabantur, ad iter tamen accincti pileo sibi caput aut petaso vel galero muniebant; ita vos hoc suo pignore commonitos esse cupit, ut iam pileo instructi, continuo magis arduum iter ac laboriosum inceptetis. Non iam amplius vobis in hac umbra scholarum, sed in sole ac pulvere, in vera iustaque acie sub dio est militandum; iam cum hostibus ecclesiae undecumque incursantibus, qua concionibus habendis, qua libris edendis, acerrime confligendum. Quin et illud vobis inculcat; sicut in nummis veteribus *Ulixei* et *Mercurii* ac *Vulcani* effigies pileatae plerumque vel petasatae spectantur, ita vos in sermonibus scriptisque vestris et *Ulixei* facundiam et *Mercurii* acumen et *Vulcani* artificem operam exprimere oportere.*

'Sed et altero vos dono beat mater Academia, potiore cunctis *Persarum Arabumve* divitiis. Videtis hunc *Codicem Sacrum*, melioris vitae ducem et magistrum, immortali-

* 'Hic singulis pileus imponitur.'

tatis obsidem, salutis sponsorem. Hoc vos libro impertit, et primo quidem *clauso;* quo velut signo vobis indicat, arcana Dei mysteria cunctosque sapientiae thesauros hic haberi reconditos, non illotis, quod aiunt, manibus tractandos, non indocto cuivis et profano temere committendos.* Vobis vero, quos cum eruditione tum moribus cognoscit idoneos, etiam *apertum* concredit; unde et vobismet ipsi lucidum veri fontem vivosque latices hauriatis, et auditorum vestrorum animos puro ac salubri rore caelestis doctrinae irrigetis.†

'Neque vero vel hic clauditur munificae matris liberalitas. Nam et *anulo* vos dignatur, et eo quidem *aureo;* tam libertatis iam vestrae quam auctoritatis indicio.... Iam manum ferulae subducitis‡; iam magistrorum dictata tuto neglegitis; non diutius vestrum est stantes discere, sed ex cathedra docere.... Hic vobis anulus more veteri *natalicius* habeatur; hodie enim doctores nascimini. Hic dies vobis deinceps quasi natalis numerabitur; tanto illi alteri honore anteponendus, quanto maius est doctores quam infantes nasci. Porro idem hic anulus etiam *pronubus* vobis esto. Quippe hoc velut arrabone iam mater Academia filiarum suarum natu maximam Theologiam in matrimonium vobis collocat; quam sive dote exigua seu (quod auguror atque opto) luculente dotatam inveneritis, numquam cum illa facietis divortium, uxorem eam vobis, matronam, dominam, caste semper et honorifice habebitis. Quin et ipse ego, more maiorum, cum anulum meum vobis trado, *heredem* huius cathedrae meae de vobis aliquem, si non dedignamini, libens instituo.'§ Two other ceremonies, not noticed by *Burman*, the installation in the professor's chair and the kiss of peace, are handled with no less skill.

P. 116 l. 14. *John Laughton* of *Trin.* has verses in

* 'Hic singulis clausus datur liber.' † 'Hic apertus.'

‡ [*Bentley* has mistaken the meaning of this phrase; which is 'to flinch from the cane'].

§ 'Hic minimo singulorum digito anulus imponitur.'

Hymenaeus Cantabrigiensis, 1683, f. K 2 vo.; in *Acad. Cant. affectus*, 1684-5 f. T 4 seq.; in *Ducis Cornubiae genethliacon*, 1688, f. I 2 vo.; in *Lacrymae Cantabr.*, 1694-5, f. M vo. *Moses du Soul* (*Solanus*) in a note on *Lucian, Demosth. encom.* 33 fin. speaks of an emendation, 'quam [*restitutionem*] ante annos viginti a me repertam non meis tantum libris adscripseram, sed in codice viri doctiss. *Ioh. Laughton* bibliothecae *Cantabrigiensi* praefecti, amicitiae causa.' *Grabe* says that *Laughton*, 'vir erga exteros supra modum humanus,' shewed him the *Cambridge* MS. of the *Testaments of the XII. patriarchs;* of which *Jo. Mill*, 'fautor meus gratiosissimus ac numquam satis laudandus' afterwards gave him a transcript. *Laughton* corrected for *Tho. Smith* a transcript of *Camden's Annals of James* (*Smith's* pref. to *Camdeni epist. Lond.* 1691, 4to., f. C 2). He supplied the list of the *Trinity* MSS. for the *Biblioth. MSS. Angl.* Installed prebendary of the fourth stall at *Worcester* 22 *May* 1700; successor nominated 8 *Nov.* 1714 (*Le Neve-Hardy* III 83). On 14 *Febr.* 1688-9 he preached the thanksgiving sermon at St. *Mary's* on the deliverance of the nation from popery and arbitrary power.

P. 116 l. 15. *a most sumptuous dinner.* 10 *May* 1664 a decree was issued by the consistory court, that the inceptor who keeps the divinity act for D.D. at commencement should spend not less than £30 nor more than £40 on the dinner; whom he is to invite. Every other doctor then commencing to contribute 5 marks towards the expense (MS. *Baker* XLII 59). Cf. *Monk's Life of Bentley* I 75.

P. 116 l. 23. *Ludolph Küster*, LL.D. by mandate 1705. See *Bentley's Corresp.* 184, 197, 204, 208, 215, 227, 228, 241, 243-5, 263, 269, 272, 758; *indices* to *Monk's Life of Bentley* and *Nichols, Lit. Anecd.* The qu. of *England* proposed, *Jan.* 1706, to give him a gold medal (*Fabricii Vita* 283 seq., where are extracts from his letters). *Commercii epistolaris Uffenbachiani selecta* I 34 in a letter from *J. A. Fabricius* 25 *Nov.* 1714: 'Le roy a donné une

pension de 2000 livres à M. *Küster*. Il y a environ six mois qu'il est à *Paris*, ou il a fait abjuration de la religion protestante.' See also *Uffenbach's Reisen* III 646. Other authorities are cited by *Grässe, Literärgesch.* III (3) 1906 n. 1 and in *A. J. van der Aa, Biogr. Woordenb. der Nederlanden.* (*Tib. Hemsterhuis* profited by his instructions at *Amsterdam*, *Elogium* T. H., *auctore* Dav. Ruhnkenio. Lugd. Bat. 1789, p. 23). His *Suidas*, 3 vols. fol. 1705 (*Monk* I 154-5), is one of the largest works that has ever issued from the *Cambridge* press, which had just been brought into an effective state through *Bentley's* endeavours (*Monk* I 73-4, 153-6). In *Epigrammatum specimen novum*, p. 37, after *Musarum Anglicarum delectus alter*, 1698, are verses to *William III.* 'in gratulationem pacis typis academicis *Cantab.* ex *Batavia* nuper comparatis feliciter mandatum.' In 1700 *Matt. Prior* and others were in treaty with the *Paris* press for a supply of greek type (*MSS. de la biblioth. du roi*, *Paris* 1787, I p. xciii seq.).

P. 116 l. 31 and 117 l. 4. *Laughton* was not a doctor.

P. 117 l. 4. *library and coins.* Cf. p. 194 l. 28.

P. 117 l. 7. *lately edited Virgil. ad optim. exempl. fidem recens.* Cantabr. *typis ac imp. Iac. Tonson.* 1701. 4to. *ibid.* 1702, '7, '11, 8vo.

P. 117 l. 13. *the bishop of Ely. Symon Patrick.*

P. 118 l. 1. Dr. *Mills. John Mill* or *Mills.* Cf. p. 319. *White Kennett* in *Brydges' Restituta* I 50-1: 'He was a poor child, tabarder and fellow of St. *John's* college, *Oxford;* installed in the 4th preb. of *Canterbury*, *July* 27, 1704. Died . . . . aet. 63. He was a ready extempore preacher, became very early chaplain to king *Charles II.* by the interest of a pupil's father; was discovered by bp. *Fell* to have a good warm impetuous inclination to studies and labours, and was therefore by the bishop advised to undertake the laborious task of giving *a new edition of the Greek Testament*, with various lections; and to encourage him the bishop promised to undertake for the charge of the impression. But upon the bishop's death,

the author was forced to take it upon himself; and by the expense of it brought himself into great difficulties, and could never have subsisted without a wife's portion. He succeeded Dr. *Crossthwaite* in the principality of St. *Edmund* hall, and had thereby the advantage of shining the brighter in it: but was so much taken up with the one thing, his *Testament*, that he had not leisure to attend to the discipline of the house, which rose and fell according to his different vice-principals. I think he talked and wrote the best latin of any man in the university, and was the most airy and facetious in conversation—in all respects a bright man. He drank very much coffee, and his apoplexy seemed owing to it. He would often complain of Dr. *Beveridge* for a narrow man in leaving the prebendal house in *Canterbury* in a very bad condition, and refusing to allow one farthing towards the repairs of it.' *Ibid.* III 370, *White Kennett* to *S. Blackwell* 5 *July* 1707: 'Dr. *Mills* died at *Edm. Hall*, of an apoplexy, in the morning, *June* 23d; the jest of the *Terrae filius* that he finished his will but not his testament, is now reversed; for he died intestate, and his estate goes to two children of his father, born since his marriage at 80.' Same to same, 1 [?11] *July* 1707 (*ibid.* 388): 'I paid for Dr. *Mills*' book 10*s.* subscription, and 20*s.* at delivery, in sheets, and 6*s.* binding. I can have the favour from Mr. archd. *Worth* to have another on the same terms; it seems to be dear, but it is indeed a very valuable book, and I think the greatest work that was ever yet performed by any single hand. I will get one ready to send you as soon as possible.' Cf. *ibid.* 366. He made preparations for an edition of *Hippolytus* (*Fabricii Vita* 148 seq., 354; cf. the notices 'ad lectorem' before each of the volumes of *Hippolytus* ed. *Fabric.*). His epitaph is in *Le Neve*, *Monum. Anglic.* 1650-1718, p. 219. His notes on *Clem. Rom.* were partially printed by *Russel*, the whole by *Jacobson*. *Uffenbach* (*commerc. epistol. Uffenb.* I 41) to *J. A. Fabricius* 2 *Febr.* 1715: '*Millius* solertissimus nimisque,

quod multis videtur, anxius alias *harum* [of various readings] ruspator.' Cf. *Uhlii Sylloge nova epistolarum* I 531, 629 seq.; *indices* to *Nichols, Lit. Anecd., Reliquiae Hearnianae, Wood's Athen., F. O., Annals* and *Life; Bentley's Correspondence* and *Life; Biogr. Brit.;* the prefaces to critical editions of the N. T., and introductions to the same; *Meyer, Geschichte der Schrift-Erklärung, Gött.* 1805, IV 161 sq., 171 sq., 295 sq. A most competent judge, *F. H. Scrivener, A plain introduction to the criticism of the N. T. Cambr.* 1861. 8vo., pp. 316-7, says: 'Dr. *Mill's* services to Biblical criticism surpass in extent and value those rendered by any other, except perhaps one man yet living..... During the many years that *Mill's* N. T. has been my daily companion, my reverence for that diligent and earnest man has been constantly growing.'

P. 118 l. 8 seq. *On the back of the same page.* See *F. H. Scrivener, Bezae Cod. Cantabr. Cambr.* 1864, 4to., 325, 428.

P. 118 l. 13. *The following leaf. ibid.* p. 326.

P. 119 l. 1. *a great gap. ibid.* pp. 15-6.

P. 119 l. 3. These liturgical notes are all collected *ibid.* 448 seq.

P. 119 l. 5. This note *ibid.* 431 col. 3 *ad fin.* The third name is *Patisarea.*

P. 119 l. 10 and 12. *ibid.* 449 col. 1 l. 1, 5, 12.

P. 119 l. 17. *one page.* Eight pages, *ibid.* 161, 172, 173, 213, 218, 220, 221, 225. 197 has no heading; 214, 236 have *Luc̄.*

P. 119 l. 20. *Thomas Smith.* Cf. p. 316 l. 22. Letters of this learned nonjuror are in *Europ. Mag.* 1797, *Nov.* p. 293, *Dec.* p. 364; 1798, *Jan.* p. 8; Sir *H. Ellis, Letters of eminent literary men* 238 seq. *Baker* has noted in his copy of *Smith's Vitae:* 'Obiit doctiss. auctor 11°. die *Maii* an. 1710, anno aet. 72, plus minus. Natus erat tertio die *Iun.* an. 1638. Dr. *Tho. Smith* died at *London* the 11th of *May*, between 3 and 4 of the clock in the morning, and was buried on *Sat.* night following in St.

Anne's church, between 10 and 11 o'clock. From Mr. *Hearne's Collection of curious discourses*, append. p. 298.' See *Biogr. Brit.* 3720-3, 3727-32. His help is acknowledged by *Almeloveen* in his pref. to *Casauboni Epistolae;* he is highly praised by *T. Hearne, Camd.* 1 pr. vii, lvi, c, civ, cvi, cxli, cxliii. *Graevius*, 18 *May* 1695, sent to *Smith* through *Bentley* a copy of a speech which he had printed in honour of the late queen. *Bentley* (*Corresp.* 98, 101) sent it to the abp. instead; he would not deliver it to *Smith*, 'homini alioqui probo et erudito; verum, quod tu, opinor, haud inaudiveras, animo erga regem *Gulielmum* et beatae MARIAE memoriam non parum iniquo.' MS. letters of his to *J. W. van Meel* (*Uffenbach's Reisen* III 556). See the *indices* to *Wood's* works, *Nichols, Lit. Anecd., Reliqu. Hearn.*, and *Macray's Annals of the Bodleian*, where *Smith's* MSS. are deposited.

P. 119 l. 25. *a MS. of several epistles.* Dd xi 90 (*Scholz* 21). l. 27. Dr. *Covell.* Cf. p. 147 l. 9 with the n. l. 29. *two fine copies of the N. T.* Cf. p. 148 l. 15 seq.

P. 120 l. 2. *Hen. James*, pres. of *Qu.*, has verses in *Hymenaeus Cantabr.* 1683, f. C vo., in *Acad. Cantabr. affectus*, 1684-5, f. C 2 vo., in *Ducis Cornubiae genethliacon*, 1688, f. B 1 vo. His will in MS. *Baker* XXXVIII 223-8 (see *Catal. of Cambr. MSS.* v 463 for a summary): '*Henry*, the son of *Henry James* and *Martha* his wife, baptiz'd *Dec.* 25, 1642. From *Kingston* register, co. *Somerset.* [He bequeathed £100 to the parish.] He was born at *Kingston*, his father being then minister there, and was put into *Crocomb* by the committee, after his son *Henry* was born. [The son bequeathed £100 to *Crokenham.*] From Sir *Phil. Sydenham, Somerset. Hen. James Somersetensis* admissus prius in coll. [litura obducitur] *Maii* 1660, translatus est ad nos *Aug.* 26, 1661, tutore Domino *Newberg. Jan.* 26, 1664 Dominus *James* admissus est socius in locum Mri *Lade.* Regr. coll. *Regin.*' *ibid.* 328: '*Henr. James*, S.T.P., ob. 15 *Mar.* 1716-7.' Cf. XXV 433, MS. *Cole* VII 160. He was king's chaplain, preby-

of *Canterb.* and *York* (*Hist. Reg.* 15 *Mar.* 1716-7). He published a sermon on *Luke* 1 74-5, preached before the king at *Newmarket*, *Lond.* 1674, 4to. Bp. *Hoadly* gives an account of his humour as moderator (*Pref.* to Dr. *S. Clarke's Sermons*): 'The royal professor of divinity, Dr. *James*, who was a learned, ready and very acute disputer, exerted himself beyond what was his common practice, in order to oppose and try him to the utmost. By the help of a great memory and fluency of words, and a certain knack in the art of disputing, he first went into a long examination of Dr. *Clarke's* thesis, (which was an elaborate discourse upon the former of these two questions) sifting every part of it with the strictest nicety; and afterwards pressed him with all the force of syllogism, in its various forms, thro' the course of the disputation. Here was an adversary worthy of such a respondent. To the former Dr. *Clarke* made an extempore reply in a continued discourse for near half an hour, in which, without any hesitation either for thoughts or for language, he took off the force of all that the professor had said, in such a manner, that many of the auditors declared themselves astonished, and own'd that if they had not been within sight of him, they should have supposed him to have read every word of this reply out of a paper. After this, thro' the course of the syllogistical disputation, he guarded so well against the arts which the professor was master of in perfection; he replied so readily to the greatest difficulties that such an objector could propose, and press'd upon the professor so close and so hard with his answers, clear and intelligible to all, that perhaps never was such a conflict heard in those schools; never such a disputation kept up for so long a time with such spirit, nor ever any which ended with greater, if equal honour, to the respondent. The professor himself, who was a man of humour as well as learning, said to him aloud, towards the end of the disputation (an accidental debate having arisen, as I have been informed, about the meaning of the

word *exacuo*) *profecto, me probe exacuisti*, which I hardly know how to interpret to the *English* reader, unless by a phrase of a low kind, *In truth you have thoroughly rubb'd me up.* Others think the word was *exercuisti.* They remember that the professor used often to speak to a respondent after a long disputation, *finem iam faciam; nam* te *probe* exercui: "I will now make an end, for I have sufficiently work'd you," and say that he was going to use the same expression to Dr. *Clarke*, but after the word *te*, stop'd and corrected himself and said, —*nam* ME *probe* exercuisti—"For you have work'd *me* thoroughly." This was look'd upon as a very high compliment in his humorous way of speaking.'

P. 120 l. 3. *Humfr. Gower.* See p. 27 l. 20 seq.

P. 120 l. 5. *Thomas Smoult* has verses in *Acad. Cantabr. affectus*, 1684-5, f. D3, and in *Lacrymae Cantabr.* 1694-5, f. C. '*Thomas Smoult*, filius *Edmundi Smoult* de *Latham* in comitatu *Lancastriensi* generosi natus, ibidem litteris grammaticis institutus in schola publica de *Winwicke* sub magistro *Gosse* praeceptore eius, annos natus sedecim admissus est subsizator sub magistro *Compton* tutore et fideiussore eius 19 die *Maii* 1650.' St. *John's* register. Admitted *Ashton* fellow of St. *John's* 5 *May* 1664, successor elected 22 *Mar.* 1707-8, sen. fell. 6 *Apr.* 1685, successor appointed 3 *Nov.* 1707; college preacher 4 *May* 1667. He was a special friend of *Is. Milles;* lord keeper *North*, who had known him well at college, would enquire of any *Johnian* whom he might meet, 'how honest *Tom Smoult* did?' (*Life of Is. Milles, Lond.* 1721, 8vo., my copy ascribes the authorship to 'Mr. *Pocock*,' pp. 24-5; a curious story is told *ibid.* 25-9): 'It happened not many years after the restoration of king *Charles II.*, that Mr. *Smoult* was either a visiter or a guest at the house of a certain gentleman who had one day several other gentlemen who came to dine with him, some by invitation, and others of their own accord. Mr. *Smoult* being the only clergyman in the company, was oblig'd to say grace before

they sat down to dinner, which accordingly he did, but whilst he was performing this office, a certain young gentleman in the company behaved himself in such a manner, with so much contempt and ridicule of the parson, as he called him, that all the company, as well as Mr. *Smoult*, could not but take particular notice of him. Mr. *Smoult* however said nothing, nor shewed any manner of resentment of the affront, lest he should any way render the company uneasy during the time of dinner. When dinner was over, and it was Mr. *Smoult's* duty to say grace afterwards, the same gentleman was so remarkably silly and rude whilst he was performing this duty, that Mr. *Smoult* and the whole company could do no otherwise than much observe it. Mr. *Smoult* thought it became him to resent this unaccountable behaviour in a way somewhat different from that in which the rest of the company thought fit to take notice of it, and calling the gentleman aside, into a little room hard by, he reproved him pretty severely for his profaneness and ill manners. Upon this the gentleman seemed so much nettled that he told him he would never bear such an indignity, but did demand, and would have from him, an honorable amends. Upon which Mr. *Smoult* told him he did not know that any amends was due to him, nor what he meant by an honorable one; whereupon, in a seeming rage, the gentleman clapped his hand on his sword. Mr. *Smoult* then told him "that he wore no sword, and his profession withheld him from the use of one; adding, that he did suppose that was the chief reason which made him so forward to demand a satisfaction which he knew in the present case could not nor would not be given to him;" and so left him and went to the company. After he had sat a little while, there came in a servant, who, whispering him in the ear, told him there was one without desired to speak with him. Mr. *Smoult*, not thinking any more of what had passed, and never imagining it was the aforementioned gentleman who sent

for him, went into the garden, whither the servant led him, and at the upper end of it, found this same gentleman walking to and fro, with two swords under his arm. As soon as Mr. *Smoult* came to him, the gentleman told him he did insist upon Mr. *parson's* (so he styled him) giving him the satisfaction he had demanded; and that now there was no room for his former refusal, since he had there two swords, of which he might take which he pleased, holding out the hilts of the swords to him. After a little pause, Mr. *Smoult* accepted of one of the swords, and retiring to a small distance, stripped himself to his waistcoat, drew and apply'd himself to the combat; resolving however, as he said, to be only on the defensive. The gentleman, after some flourishes, to shew how well he had been bred to the sword, made three or four hearty thrusts at him, the last of which Mr. *Smoult*, who was a perfect master of his weapon, put by with so great force, such exactness and steadiness of direction and motion, and such intrepidity of mind, that he had like to have disarmed the gentleman by flinging his sword out of his hand, and at the same time very nimbly and dextrously running in to him, threw up his heels, and very fairly laid him on his back. After which, holding the point of his sword near his breast, he told him he did apprehend "that by the laws of the honorable satisfaction he had so importunately demanded and taken he ought now to beg his life;" which the gentleman however refused to do. Whereupon Mr. *Smoult* took his sword from him, and broke it over his head. And then after he had put on his cloaths, he broke also the sword which he himself had used, and so went into the company he had left, who knew nothing of what had passed in his absence. This affair, as it had no witnesses to it, so might it have gone off without being ever mentioned, if the gentleman, who was concerned, had not been so indiscreet as to publish it. Mr. *Smoult*, for reasons best known to himself, always afterwards disapproved and condemned his own conduct

herein, tho' some may be apt to say there was nothing in it that ought to be blamed, and as I have heard Mr. *Milles* say, he was not well pleased to hear it at any time mentioned.' He was first *Knightbridge* professor, and a grace passed 10 *Oct.* 1685, that he and his successors should rank with the other professors (MS. *Baker* XXXIII 247: *Stat. Acad. Cant.* p. 401). His epitaph is in *Salmon*'s *Herts* 401 and *Le Neve's Monum. Anglic.* 1700-15, p. 131. He was buried at *Barkway, Herts*, where he was vicar (MSS. *Cole* III 58 b, XXXV 49). *White Kennett* to *S. Blackwell* I [misprint for 11 ?] *July* 1707 (*Brydges, Restituta* III 388): 'Dr. *Smoult*, rector of *Northchurch* in *Hertfordshire*, and casuistical professor of divinity in *Cambridge*, dying there at the end of last week, left £600 to pious uses, £200 to clergymen's widows, £200 to augment his professorship, and £200 to the public library.' On 11 *Jan.* 1719-20 a grace passed for enrolling him among the benefactors of the university, because of his bequest of £300 for buying land to augment the salary of the prof. of practical theology (MS. *Baker* XXXVIII 248).

P. 120 l. 6. *George Oxenden*, or *Oxinden*, of *Trin. h.* LL.B. 1673, M.A. by mandate 1675, LL.D. 1679; pupil of *Roger Meredith* (*Ward's Gresham Prof.* 255); prof. 1684, mast. *Tr. h.* 1688; has verses in *Hymenaeus Cantabr.* 1683, f. C 4 vo., *Acad. Cantabr. affectus*, 1684-5, f. D 4 vo., *Ducis Cornubiae genethliacon*, 1688, f. C 2, *Lacrymae Cantabr.* 1694-5, f. C 4. Dean of the arches (*Trevor's William III.* II 480). See *Nichols, Topographer and geneal.* III 44; *Brydges, Autobiogr.* I 82, cf. 96. *Cole's* account of him is printed in *Brydges, Restituta*, IV 388-9; see MS. *Cole* XXX 214. A younger *Geo. Oxenden* '*Londinensis* LL.B. socius in locum *Rob. Mapletoft* LL.D. defuncti ex fund. *Mowse*,' elected 2, adm. 7 *June* 1715 (*Register of Tr. h.* in MS. *Baker* IV 369).

P. 120 l. 8. *Chr. Greene* fellow of *Caius* B.A. 1671-2; (*Green*) M.A. 1675, M.D. 1685, prof. 1700. Another *Chr. Green* (prob. his son) was of *Eman.* M.B. 1714,

M.D. by mandate 1717. *Chr. Green* of *Chr.* B.A. 1741-2, M.A. 1745 was the professor's grandson (MS. *Cole* XIX 32 a), and sister's son to *Wm. Fordham* of *Emm.* B.A. 1717, M.A. 1721, conduct of *King's*, who lived at *Royston*. The professor subscribed for *Strype's Parker* and *Annals*.

P. 120 l. 9. *William Whiston.* See p. 178 l. 28.

P. 120 l. 10. *James Talbot*, of *Trin.* B.A. 1686-7, M.A. 1690, *Hebr.* prof. 1699, D.D. by mandate 1705. He has verses in *Acad. Cantabr. affectus*, 1684-5, f. I vo. Rector of *Spofforth*, *Yorkshire* (*Nichols, Collection of poems*, III 89, VIII 292). Editor of *Horace*, *Cambr.* 1799, 4to., 1701, 12mo.; published a visitation sermon on *Matt.* xviii 17. *The judicial power of the church asserted. Lond.* 1708. 4to.—*The church-catechism explained by a paraphrase, and confirmed by proofs from the holy scripture; to which is added a table of questions to be answered from the catechism. Lond.* 1705. 8vo.—*The Christian schoolmaster; or the duty of those who are employ'd in the publick instruction of children. Lond.* 1707. 8vo.

P. 120 l. 11. *Joshua Barnes.* See p. 195 l. 2.

P. 120 l. 12. *John Luke*, fellow of *Christ's*, has arabic verses in *Ducis Cornubiae genethliacon*, 1688, f. B 3.

Z C. v. UFFENBACH.

Sure I am there needeth no such pains to be took, or provision to be made, about the preeminence of our *English* universities, to regulate their places, they having better learned humility from the precept of the Apostle, In honour preferring one another. Wherefore I presume my aunt *Oxford* will not be justly offended, if in this book I give my own mother the upper hand, and first begin with her history. Thus desiring God to pour his blessing on both, that neither may want milk for their children, or children for their milk, we proceed to the business.

THOMAS FULLER, *History of Cambridge*, Preface.

LIFE OF UFFENBACH.

Joh. Geo. Schelhorn's life of his patron, prefixed to vols. I. and II. of *Commercii epistolaris Uffenbachiani selecta*, *Ulmae et Memmingae*, 1753-6, 5 vols. 8vo., was translated into german by *Schelhorn's* son-in-law, *Joh. Geo. Hermann*, and prefixed to the *Reisen*, *Ulm*, 1753; *Hermann* drew some additional details from a larger latin life by *Schelhorn*, which has never been printed. From these the following account is taken. See also *Saxii Onomast.* VI 332.

Uffenbach was born at *Frankfort* on the *Mayn* 22 *Febr.* 1682-3, of a good family. From his infancy he took delight in an illustrated Bible and in *Gottfried's* history of the four monarchies, with *Merian's* plates. He early learnt to play the violin and to bind books; and was a curious observer of all mechanical arts. He was sent to school at his earnest entreaty, 1 *Oct.* 1694, to *Rudelstadt* under *Jo. Ern. Müller;* here he spent his play-time and half the night in study, until his master, fearing for his health, and finding warnings ineffectual, 'candelarum copiam denegabat.' He afterwards complained that history, chronology, genealogy and geography were neglected in this school; which he would have substituted for logic and scholastic metaphysics. He made up for the defect however by his private studies; *e.g.* he could recite whole chapters of *Morhof's Polyhistor* by heart. He remained at school, without one visit to his home, for four years. In 1698 he was sent to *Strassburg* university, where he speedily made himself at home in libraries,

public and private, and museums, and in the shops of booksellers and dealers in curiosities. He attended lectures on chronology, law, anatomy; learnt to play the flute; became perfect in french; weak eyesight however compelled him to abandon drawing after three months' study. In his journeys his brother afterwards aided him with his pencil. In the year 1700 he lost both his parents, and entered at *Halle*, where he attended the lectures of *J. S. Stryck* on law, and those of the admirable *J. F. Buddeus* on philosophy, to whom he declared that he owed more than to any other man. In *April* 1701 he attended the *Leipzig* book-mart: already he had a library of his own fit for a professor. He had free access, when at *Halle*, to the public and several private libraries, from one of which he borrowed many travels; these afterwards stood him in good stead, as he digested into 6 thick volumes all their information respecting the curiosities of various countries. At the same time he read through *Gottfr. Arnold's Kirchen-und Ketzer-Historie*, and greedily devoured the learned journals; he also attended lectures on natural philosophy, and studied the arguments by which *Parker*, *Bentley*, *Ray*, *Nieuwentijt* and others prove a Creator from the works of creation. He applied himself likewise for the first time to greek studies, and in two months was able to construe the gr. testament. He attended courses on politics and modern history by *Buddeus;* on philosophy by *Christian Thomasius*, who seasoned his lectures with scurrilous jokes at the expense of his colleagues, and encouraged a love of paradox. In *September* 1703 he took the degree of doctor in civil and canon law. At this time he had drawn up a plan for visiting the whole of *Europe*, on a scale which would have required nine years for its execution. In order to record his observations on the spot, he practised writing pencil-notes in his pocket, unobserved by those with whom he was conversing. In the autumn of 1703 he travelled through part of *Germany*, inspecting libraries, museums, churches, work-

shops, studios, copying inscriptions and manuscripts, and now and then, under seal of secresy, some prohibited book. · On 10 *Jan.* 1704, he returned home to *Frankfort*, and there spent upwards of five years, 'the happiest of his life,' in collecting and studying books; some of which he always had with him, even when walking, driving, or lying on the banks of the *Mayn*. At first he bought books and MSS. on all subjects; but gradually limited his purchases for the most part to MSS., especially the correspondence of scholars, and books enriched with their notes, early-printed, rare, and prohibited books, books on political and literary history, and documents relating to *Frankfort*. In the hope of making his library generally useful, he spent much time in compiling catalogues; one single list, of tracts comprised in large collections, begun in 1706, contained 60,000 entries in 1725. In a trip to *Holland* in 1705 he mastered the dutch language, and for the first time attended book-sales. In 1706 he appears as an ardent collector of coins. In 1709 he so arranged his affairs as to allow of a lengthened journey in *Holland* and *England*, with a design of settling for life in some *Oxford* college. He took with him his brother *John Frederick*, then a student of *Halle*, afterwards 'consul magnificus' of *Frankfort*. When preparing for his journey he saw twin-sisters, *Helen* and *Judith*, joined at the hips, born in *Hungary* in 1701, who spoke dutch, hungarian, french and german. From *J. M. Heineccius* at *Halle* he learnt the art of taking casts of seals; having great skill in leading all with whom he conversed to the topics of which they were masters, and thus adding to his knowledge wherever he went. On 8 *Nov.* 1709 he set out on his journey through lower *Saxony* and *Friesland* into the *Low Countries* and *England*. In his visits to the english libraries he made corrections in *Bernard's* catalogue of MSS. sufficient to fill a volume. The english diet and climate, and especially the disturbed state of public affairs in this country, made him abandon the design of settling

in *Oxford.** The wars barred the way to *Italy* and *France;* accordingly he returned to *Frankfort* in *April* 1711, bringing with him more than 4000 volumes which he had purchased on his travels. He found the friend, with whom he had before lived, no longer alive, and knowing that the widow would not interfere with his tastes, 'studium suum bibliothecarium haud remoraturam,' he married her. In 1718 she accompanied him on a tour through the *Low Countries.* In *Flanders*, which was virgin ground, he stole away from his lady friends to inspect the *Jesuits'* libraries at *Antwerp* and *Louvain;* 'Musasque, ringentibus licet ac opprobantibus Gratiis meis, sectatus sum.' He was very courteously received by *Du Sollier*, who had the chief oversight of the *Acta Sanctorum.* The greek and latin MSS. of the monasteries had all, he was assured, perished in the wars; he was forced to content himself with historical and genealogical documents. His correspondence was very wide; he preserved the rough copies of his own letters, latin, french or german, and bound them up with his correspondents' replies. Of these he bequeathed to *Schelhorn* one thick volume in fol., and nineteen in 4to.; containing in all more than 5000 letters, by about 160 authors. In 1725 he exchanged his fine cabinet of coins for 100 MSS. on *Swiss* history with the father of *J. B. Ott*, the *Lambeth* librarian. He amassed a fine collection of seals and charters; and noted down many thousand abbreviations employed by mediæval scribes. A 'bibliotheca diplomatica Uffenbachiana' was intended to comprise all his charters, chronologically arranged under different heads. Of MSS. he had about 2000; of books containing the collations, corrections and other notes of the learned, nearly 400; of inedited letters more than 20,000, a catalogue of which was published by its purchaser, the learned *J. C. Wolf*, at *Hamburg*, 1736, 8vo.; the collection itself is now in the *Hamburg* library. He continually employed young students to make tran-

* Cf. *Commerc. epist. Uffenb.* II 293-4, 347.

scripts of his MSS., for purposes of exchange. Every scholar was welcome freely to use these treasures; *Martene* and *Durand* quote the testimony of *Schannat;* he found no library to equal it in *Germany:* 'Car outre un très beau cabinet de medailles, il a des bustes, statues, bas-reliefs, des bijoux en grand nombre, et pardessus cela une bibliothèque des plus riches et des mieux ordonnées. Pour vous en donner une idée, je vous dirai, qu'il travaille actuellement à en donner le catalogue au public, en deux gros volumes en folio, dont l'un ne contiendra que ses manuscrits, tous également rares. . . Du reste, je ne sçaurois assez vous vanter le sçavoir et les manières nobles et gracieuses de ce Monsieur de *Uffenbach*, qui ne souhaite rien tant que la connaissance des sçavans, à qui il se fait un plaisir de communiquer tout sans réserve.' *Uffenbach* corrects this statement in some points; he never intended to publish a catalogue of his printed books; the two volumes projected were to comprise the description of MSS. alone; the first and only volume appeared at *Halle* in 1720, fol., *Uffenbach* himself describing all except the greek and oriental MSS. The *Hamburg* library contains the album, in three 4to. volumes, in which *Uffenbach's* learned visitors inscribed their names between 1711 and 1733. Among the authors who were indebted to his help were *J. A. Bengel*, *J. C. Wolf*, *Chr. A. Heumann*, *P. B. Pez*, and his devoted biographer and editor, *J. G. Schelhorn*. When no longer able to use the library as he wished, he issued (1729-1731) *bibliotheca universalis Uffenbachiana*, in 4 thick volumes 8vo. The books thus offered for sale did not include those relating to literary history, or to the city of *Frankfort*. These two classes he still continued to increase by purchases. To his native city he bequeathed his local collections; of books unsold at the former sale, and of books on literary history, a new catalogue was issued, also in 4 vols.; they were sold by auction in *March* 1735 and the following months.

'He was of choleric-sanguine temperament, of middle stature, of a noble countenance, somewhat pale, of dark large eyes, which betrayed the calmness and goodness of his soul; of a voice manly, strong, but not harsh, and what is the main point, ever agreeing with the thoughts of his mind; of a habit of body rather spare than lusty; of decent and grave carriage; pious and reverent towards God; temperate in diet, scorning all pleasures, but such as spring from literary pursuits; somewhat irritable, but soon appeased and not eager for revenge, a lover of justice and fairness, regarding neither fear or favour in passing sentence; never more rejoiced, than when by his advice and his resources he could advance the interests of the literary world.' In his daily devotions he employed the 25th psalm; he often applied ps. 139 13-18 to his deliverance before birth; when, owing to a severe fall of his mother, he received a bruise, the marks of which he retained to his dying day. He early chose ps. 39 5-10 as the text of his funeral sermon, applying the seventh verse to his library. He died 6 *Jan.* 1734, and lies buried in the grave-yard of St. *Catharine's* church, *Frankfort*, near his friend *Job Ludolf*. His younger daughter, the light of his eyes, died before him at the age of 21; she knew the place of every book in his library, and was a good latin scholar; she had read to her father the whole of the *Basel* lexicon in 4 folio vols., and many other books.

In a treatise 'de studio *Uffenbachii* bibliothecario' prefixed to parts III. and IV. of the *commercii epist. Uffenb. selecta*, *Schelhorn* calls him, as many others had done, the *Peiresc* of *Germany;* and assuredly he did not yield to that 'procureur général de la littérature,' either in ardour or in liberality.* In the year 1704 the monks of *Cologne* sent to *Frankfort* market a number of MSS. in loose sheets, as mere waste; *Uffenbach* selected from the mass all that

* He says himself (*commerc. epist.* III 20) 16 *Apr.* 1712: *Nihil profecto mihi optatius, quam ut viros bibliophilos adiuvem: nihilque magis odio habeo, quam bibliotaphos.*

seemed of value, and thus laboriously bringing together their Sibylline leaves, secured many complete and important works: fine MSS. of the fathers, martyrologies, etc. were sold to him by weight. By himself and his agents he ransacked not only bookstalls, but goldbeaters', bookbinders' and trunk-makers' workshops, and the shops of bakers, grocers, confectioners, fishmongers; one fine folio, containing the acts of the councils of *Constance* and *Bâle*, had fallen 'in manus illotas, vel potius profanas nonnularum virginum,' who pared away the margins for patterns of lace. After some years he gave to his brother his mathematical and physical library, and concentrated his attention chiefly upon history. He formed an unrivalled collection of prohibited and condemned books; but was careful to lock up the classes in which they were kept, granting access to them only to men of proved discretion. Flysheets, controversial tracts, dissertations, might often have perished utterly, but for his care. In his early years he had great opportunities for collecting MSS., the stores of the monasteries being at that time in the market; but the rivalry of the *English*, and the Vandalism of bookbinders and goldsmiths, exhausted the supply before his death. Of manuscript letters he had no less than 30,000; of the autographs of famous men 6000. Like the great *English* collector of our day, he catalogued his books with his own hand, filling 50 thick folios with the titles. All were wrapped in blue paper, with the title of the contents on the back; each separate tract was marked by a separate piece of paper. His very dreams turned upon books; he would discourse of them in his sleep, so as to awake his wife; often he would seem to see books on some worthy but neglected theme, and regretted that he had not catalogued his copious 'bibliothecam e somniis.' He drew up a list of 300 *desiderata*, some of which are highly suggestive: *e. g.* 'de haereticis fictis'; 'de docta, pia ac necessaria in theologicis et mysteriis sacris ignorantia.'

UFFENBACH'S TRAVELS.

He writes 9 *Apr.* 1712 (*commerc. epist.* III 17): 'praestabo id, quam primum diarium itineris, nuper per *Saxoniam* inferiorem, *Frisiam*, universum *Belgium* et *Angliam* a me peracti, quod nunc prae manibus habeo, absolvero.' It was not until 1753-4 however that there appeared at *Ulm* in three volumes 8vo. *Herrn Zacharias Conrad von Uffenbach merkwürdige Reisen durch Niedersachsen, Holland und Engelland.* The following translation is a summary, more or less full, except in the portions between inverted commas, which is literal.

Vol. II 426-7: 4 *June* 1710, after waiting for despatches from the duke of *Marlborough*, embarked at *Helvoetsluys* on board the *Dolphin*, at 6½ *p.m.*

Pp. 428-32: Twenty-four hours generally reckoned a good passage; with a speeding wind the captain expected to cross in nine or ten hours; but the wind shifted, privateers forced the packet out of her course, so that it was not till 1½ *p.m.* on 5 *June* that we reached *Harwich*. Miseries of sea-sickness. Pp. 432-3: Importunity of the custom house officers, who stared hard at twelve new shirts which I had bought in *Holland;* however, as they had my name, and were purposely tumbled, they were allowed to pass. We spent the night here, and found every thing very dear and very bad. We hired a four-horse coach for next day, and paid full fare, five guineas, though we were only three persons, with three trunks. These coaches are very oldfashioned, carrying three before and three behind.

P. 433: 6 *June.* At 6 *a.m.* we set out and at *Manningtree* (12 miles), found that they wished to search our trunks again; but only in order to extract a 'Trinkgeld.' Pp. 434-5: at 2 *p.m.* we reached *Colchester* (8 miles), where

we dined; at 7 *p.m. Witham* (5 miles), where we slept, as the coaches generally go no farther, and the roads are dangerous at night. 7 *June* at 7 *a.m.* we set out, and baited at *Chelmsford* (7 miles); reached *Brentwood* (10 miles) at 2, where we dined. At *Rumford* (5 miles) and all the way thence to *London*, we met a multitude of travellers, riding and driving; the dust was so thick, that one could scarce see a hand's breadth before one.

P. 435: We reached *London* (10 miles) at 7 *p.m.*, where our things were again searched; took one of the hackney-coaches which stand in every street for hire, and drove to '*Suffolk* street at the upper end,' to the lodgings of Mistress *Benoit*, from the *Palatinate*.

8 *June*, *Whitsunday*. Went in the afternoon to walk in St. *James's* park (*Délices de la grande Bretagne* IV 837-8), which is stocked with the finest english kine, and with red deer. P. 436: There are no longer any birds here. The park was full of common people; on week-days persons of quality frequent it, all on foot, except the queen and the dukes of *Marlborough* and *Buckingham*, who are allowed to drive. Both here and in the streets many masks are seen, mostly courtesans, of whom there are great numbers here.

Pp. 436-8: 9 *June*. The festival was not at all observed. We went to *Chelsea-college*, described in *Délices de la grande Bretagne* IV 853. The altar and pulpit were hung with violet velvet, with the common symbol of the *Jesuits*, which however is from the time of king *James*, when the *Jesuits* bore rule everywhere. [For a similar jealousy of the IHS. see above p. 313 l. 22]. In the afternoon drove in the *Haypark*, which was crowded with carriages, driving round and round.

Pp. 438-42: 10 *June*, *Tuesday*. To the *Exchange;* then to the garden behind the *Drapers' hall*, and back to the *Exchange*, where I bought some books. At dinner-time, 2 o'clock, took a boat to *Whitehall;* on a windy day wigs suffer greatly in the open boats, but many are

covered. At *Whitehall* saw the wreck of the fire; only the chapel remains. Cavalry mounting guard.

At 3.30, after dinner, walked in *Westminster* and the *Haymarket.* In the evening went to *Haymarket* theatre, to the opera *Hydaspes;* it was the last performance of the season. The director *Nicolai* [or *Nicolini*] is very highly paid; of the women singers *Margarita de l'Epine* was the best. Most of the performers are *Germans* and then *French;* for the *English* are not much better than the *Dutch.* The director of the music is from *Brandenburg,* the well-known *Pepusch.* Scenery, decorations and acting were excellent.

Pp. 442-4: 11 *June, Wednesday.* To '*Paternoster row,* the corner house,' to *Badman's* store of old bound books, which is the best in *England.* Elsewhere you find few latin books, but here there were two shops full, and the floors piled up with books. The prices were however so high, that I only bought a few english historians, and *Mabillon de re diplomatica,* the last very cheap, at 2 guineas. Latin books may be bought far cheaper in *Holland* than here; english books however must be bought here, as they do not go out of the country; when I began to study english at *Frankfort,* I could meet with nothing but a bible. Widow *Swaart,* behind the exchange at *Amsterdam,* is the only dealer in english books there, and she has nothing but sermons and the like. Accordingly I set about forming a great collection, especially of english historians. In the evening we saw a comedy, 'you man of *Kent.*'

Pp. 444-451: 12 *June.* Took a boat to *Greenwich* 6 miles. When we came to the bridge we got out and walked, leaving the boatman to row through alone, for the stream is so strong, that boats are often upset. The hospital is far finer than *Chelsea.* They have been at work on it for 14 years, and it is not half finished: 6*d.* a month is stopped out of every sailor's pay for the works. The painting of the hall ceiling alone cost £1000: the

architect is Mr. *James Thornhill* at St. *Paul's* church. The game in the park is exceedingly tame. We found *John Flamsteed*, the famous astronomer royal, in his study. He is bent down with gout, but received us with politeness rare in *England*. He spoke latin tolerably well and fluently for an *Englishman*, and not so much with the english pronunciation, as to hinder us from understanding one another. He enquired after our german mathematicians, *Sturm*, *Weigel*, *Bernouilli*, and shewed us a vast number of his written observations, taken during 30 years. He has a salary, but, as he says, so small, that he could not have done what he has, if he had not been a rich tradesman's son. He is of weak constitution, a small, insignificant-looking man. He complained that neither *Bayer* nor others understood *Ptolemy* rightly; and shewed us that countless fixed stars had been misplaced. When I said, it was a pity he did not edit *Ptolemy*, he said, now prince *George*, his patron, was dead, there was scarcely any hope of it. The mathematical and physical sciences, and the royal society, seemed drooping. He sent his amanuensis to shew us the observatory, which is much worse furnished with instruments than we expected. [*Uffenbach* then describes the observatory, and especially a quadrant, of which he gives a plate].

Pp. 451-5. On our return with the flood we shot the bridge, the water on either side standing much higher than our boat. In the afternoon we drove to the watchmaker *Buschmann*, a *German*, formerly at the *Hague*, who has now for many years resided here; his watches are as good as *Quare's*, and even as *Tompion's* [*Tho. T.* cf. p. 448, and *Bechmann, hist. of invent.* ed. *Bohn*, II 364], which are much dearer. My brother bought of him a gold watch and chain and cornelian seal set in gold for £21. The neat steel swivels cost £6 more. In the evening we went to the *Paris* coffee-house, opposite our lodgings, where much gambling goes on and many *Germans* have been shamefully cheated. But there are many rooms,

and, though you do not play, you may meet much good society, especially of *Germans*, glad of an opportunity to speak. For owing to the difficulty of english pronunciation, a stranger, however well he may understand the written language, is no better off here than if he were deaf and dumb. We here made the acquaintance (1) of Baron *Nimtsch*, of a wealthy family in *Silesia*, who has wasted most of his estate in gambling. He has lived many years in *Italy* and *Holland*, and now more than seven in *England*. He spends his whole time between chemical experiments and the coffee-house. He knows the english language and society thoroughly, and gave us much useful information. (2) A *Silesian* M.D., of *Breslau*, named *Karger*, who spent two years here some time since, and has now again been more than a year here. He is investigating specially the state of learning in *England*, and will write an account of it in very lively colours, which will certainly open foreigners' eyes, to see that *England* is no seat of the Muses and all wisdom, but that ignorance and pedantry rule here. He has a great knowledge of mathematics, mechanics, physics and medicine, in which he was of much service to my brother. I learnt much from him in respect of english literary history and bibliography. He intends to spend the winter here, then to make a short stay at home, and finally to return and complete his book here. (3) Mr. *Burg*, also of *Breslau*, a *magister* and *candidatus theologiae*, not yet 30 years old, but so well read in theology and general literature, that the *English* themselves esteemed him highly. He intended to go to *Cambridge*, to perfect himself in the eastern languages under Mr. *Sike*. He is a special admirer of the greek fathers, and intends to form a complete *catenam patrum in Iobum*. I am sorry that he could not stay longer in *Holland* and *England*, as he seems to have means. But he constantly complained of the cost of travelling, especially in *England*. From him also we learnt much that was of service to us.

Pp. 456-7: 13 *June, Friday.* Afternoon, in the *New Exchange.* In the evening at a comedy in *Drury Lane,* 'the fair quaker of *Deal.*' The principal actress Mrs. *Sandlow* is known throughout all *England;* as *Harlequin* she is painted on snuff-boxes. Then followed a tumbler as *Scaramouche.*

Pp. 457-463: 14 *June, Saturday* morning. To St. *Paul's.* At the top of the tower found countless names written in chalk, or scratched in the stone; ordered our servant to write ours also. Clock with inscription: *Langley Bradley fecit.* 1707: it cost £1500. Library of the church: only lately formed. 'He who has charge of the library is an *Englishman,* that is, one who troubles himself little about it.' The choir of the church was full of scaffolding, the workmen being engaged upon the stucco of the groining. The sculptor also was at work upon the statues which are to stand before the church. In the afternoon we removed from our old lodgings to the mesdemoiselles *Grossellières* in *Suffolk street.*

Pp. 463-4: 15 *June, Sunday* morning. Went to St. *James's chapel,* to hear the sermon, and at the same time to see the queen; otherwise, as she has kept no open table since prince *George's* death, one has no opportunity of catching a sight of her. This time however she did not appear. In the afternoon to St. *James's park,* to see the crowds. No other diversion is allowed on *Sunday,* which is nowhere more strictly kept; not only is all play forbidden, and public-houses closed, but few even of the boats and hackney-coaches may ply. Our hostess would not even allow the strangers to play the *viol di Gamba* or the flute, lest she should be punished. This is, I suppose, the only point in which one sees that the *English* profess to be *Christians,* certainly from the rest of their conduct one would not suspect it of many of them.

Pp. 464-6: 16 *June, Monday* afternoon, with Mr. *Campe,* who lodges at a tinker's at *Charing cross.* He is by trade a sword-cutler, but deals in old coins, of which

he has a fine cabinet, and assured me that he can obtain a guinea or more in *England* for coins which in *Germany* or *Holland* one might buy for half a florin or half a dollar. Some of his greek and latin inscriptions seemed to me modern forgeries. He has from 200 to 250 little statues, idols, *utensilia* etc. He is an *Englishman*, but speaks french fairly, though with a bad pronunciation. In the evening at the comedy '*London* cuckolds,' which always draws a large house.

Pp. 466-474: 17 *June*, *Tuesday* morning. To the *Tower*, where on entering one must give up one's sword to the *Swiss* guard. One of these english *Swiss* led us round. The 'narrow gate,' through which condemned criminals passed to execution: hence the proverb: 'he must go through the narrow gate,' *i. e.* must die. The wild beasts; only four lions with a pet dog, one tiger, two wolves, two indian cats, two eagles, one 40 years old. Armoury, with its quaint arrangement of the arms in patterns. Diving-bell. Royal jewels, 'shewn piece by piece, not in english fashion, that is, cunningly and superficially, but at your leisure.' We saw two prisoners of rank; one of whom was lord *Griffith*, whom the queen reprieves from month to month till his death [*Edw.* lord *Griffin*, taken on board the pretender's vessel the *Salisbury* by Sir *Geo. Byng* 13 *Mar.* 1707-8]. They were walking under the trees in the great court. We visited the *medailleur Crocker*, a *Saxon*, who makes all medals for the queen, and cuts the dies for the coinage. The queen's head is indeed well cut in his coins, but the reverse is very clumsy, especially where many figures must be brought in. The *Mint* was closed, and we were informed that no coin would be struck this month. We then drove to the *customs' house*, and dined near the exchange at a well-known *traiteur's*, named *Caviac*. In the afternoon we did business with a *Frankfort* merchant, Mr. *Latomus;* and in the evening saw a comedy, 'Love for love.'

Pp. 474-8: 18 *June*, *Wednesday* morning, we saw the

college of physicians, described in the *View of London* II 647. The library did not seem to contain more than 2000 volumes. Before the great fire it was much more numerous, as *Wm. Harvey* bequeathed his collection to it. [*Uffenbach* quotes a long inscription, stating this, and regrets that he could not discover the author].

Pp. 478-481. In the afternoon went to see 'cock-fighting,' a sport in which the *English* take great delight, though to a stranger it seems very childish. There is a special house built for the purpose near *Grays Inn*. When a fight is to come off, printed cards are issued, and advertisements inserted in the papers, stating the amount of the bets, the number and breed of the cocks. [Then follows an account of the fight. *Uffenbach* bought some 'spurs' of silver]. Afterwards we went into the fine walk belonging to *Grays Inn*.

Pp. 481-2: 19 *June*, *Thursday* morning, we went first to the auction of the books of the late swedish ambassador *Lewencron*, who married ill, and died in debt. I bought chiefly historical books, to the amount of 20 and odd guineas. We then visited Mr. secretary *Hasperg*, who was sent here by his master, the hereditary prince of *Wolfenbüttel*, to receive his share of the inheritance of prince *George*. We were glad to meet him, as he speaks english well, is acquainted with all that is going on, and very inquisitive.

Pp. 482-3. In the afternoon we saw *Henry Winstanley's* water theatre, in which tea and coffee were laid on in pipes, and cups presented to the company. At the close all the pipes threw jets of water.

Pp. 483-5: 20 *June*, *Friday* morning, we were first in *Bedlam*, which is described in *Délices d'Angleterre* IV 831, and in *New view of London* II 731. We then saw the great open space in front of *Bedlam*, called *Moorfields*, which is planted with trees, and very pleasant. We then drove to *Guildhall*, described in *Délices d'Angleterre* IV 814 and in *New view of London* II 607.

P. 485. In the afternoon we drove to *Little Britain*, where are many second-hand booksellers. I bought to the amount of about 30 guineas, much better bargains than at *Badman's* or other city booksellers; my purchases were chiefly local histories, there being scarcely a shire in *England* which has not an admirable history. In the evening to the comedy, 'the silent woman,' containing an incomparable representation of a misanthrope.

Pp. 485-491: 21 *June, Saturday* morning. To *Bridewell*, described in *New view of London* II 733. Below were prostitutes beating flax with hammers; they were very bold and made us give them some shillings for brandy. Manufacturers of pins, of plush and velvet, damask, curtains, ribbons, silk pockethandkerchiefs. Next we went to *London bridge* and were nearly half-way across before we found out that we were on the bridge, as there are high houses with shops below on either side. The irons on which the heads of *Cromwell* and his partisans were fixed, were still to be seen.

P. 491: 22 *June, Sunday*, it rained the whole day, so that we did not quit our rooms.

Pp. 491-4: 23 *June, Monday* morning, I bought at an auction of a library 'lately lord viscount *Fanshaw's*' guineas worth of english historical books. We drove to the *Temple*, and saw first the *Middle Temple* (*New view of London* II 701 seq.). The dinner was as roughly served, as in the *Oxford* colleges. The cloth had just been laid, wooden trenchers were set on it, and green pots of crockery to receive the bones; there were no napkins, and the cloth looked as if a sow had farrowed on it. We should have had no stomach for the meal, so we hurried to the library, which contains some 2000 books all chained. There were boards to receive the names of benefactors, but the only name on them was that of the founder, *Robert Ashley* esq., whose portrait hung close by. Among the books were some good ones. The hall and library of the *Inner Temple* (*View of London* II 695) were

both more elegant than the above-named. The books were in neat oak cases. Of *Rymer's Foedera* the 9th volume (printed 1709) was the last in the library: the 10th is said to be ready. Only 225 copies, I was told, in all are printed, at the queen's cost, who presents them to the public colleges. Omitting matters of local and family interest, one might extract from this costly work several very useful volumes.

Pp. 494-5: In the afternoon I bought some ink-powder, which is whitish, and when stirred in water makes ink at once. In the evening to a bull-baiting: almost every *Monday* baiting goes on at two different places. Baiting also of a bear, and of an ass ridden by a monkey.

Pp. 496-501: 24 *June, Tuesday* morning, we were again at viscount *Fanshaw's* sale. We next drove to *Painter-stainers hall* (*New view of London* II 612). The finest picture is a landscape by *Rob. Aggas* 1679; there is also a small piece representing two copperplate portraits on a board, bearing the name *Taverner;* whether *Taverner* the artist, or the *Paris* bookseller who publishes many engravings, I know not. In the window is the portrait of *Wm. Camden*, which *Tho. Smith* supposes to have perished in the great fire. The cup, mentioned by *Smith*, is said still to exist, locked up in a cupboard. In a niche stands a bust of *Thos. Evans*, father and benefactor of the company, ob. 15 *Jan.* 1687.

We next visited *Edzardi*, who resides at the lutheran church (called swedish because supported by *Swedes*) of which he is minister. He is a brother of the restless *Sebastian Edzardi* of *Hamburg*, and son of the orientalist *Esdras Edzardi* famous for converting *Jews*. Both sons are good hebraists, and we found with this *Edzardi* one *Gnospius* of *Dantzig*, a gentleman and scholar, who takes lessons in hebrew from him. Baron *Nimtsch* recommended us to Mr. *Edzardi* not only because of his library and knowledge of books, but as a dealer in them, picking up bargains at auctions and then disposing of them. He is

upwards of forty years of age. He received us very politely, but it plainly appeared that he is hot-tempered like his brother. He is on bad terms with his colleague in the church, who is the more popular preacher. I do not suppose that he will make friends by his nearly finished *historia ecclesiastica Anglicana, in specie lutheranismi in Anglia;* from what he told us of it, I could see that it contained much that would give offence to the english church. He begged me to procure for him a publisher in *Frankfort*, as he would not be able to print it here. It deserves for its learning to be printed, though I fear it lacks moderation. He shewed us his library, containing many good books, especially on english history; a MS. 'confessio regis *Aethiopiae*,' printed by *Ludolf*, to whom the elder *Edzardi* sent a copy; his father's hebrew bible, containing many marginal notes. Out of this, he said, many *Jews* had been converted. Next Mr. *Edzardi* shewed us the english translation of *Luther's* 'table-talk.' He assured us that the passage about the Lord's Supper had been monstrously perverted; the editor, to judge by his preface, presumed that there existed no other copy in the world than that from which he translated. Indeed, considering the prodigious ignorance of *Englishmen* in literary history, especially of other countries, it is possible that the editor presumed, that no other copy was to be found in *Germany*. Next Mr. *Edzardi* shewed us 'Catechismus, that is to say a short instruction etc. *Gualterus Lynne* excudebat 1548' in 12. *Cranmer's* name is not on the title, but at the end of the preface. *Luther's* opinions, especially on the Supper, occur in it as plainly as *Luther* himself could have stated them; which brought *Cranmer* into great trouble, and made this catechism as rare as any book in the world can be. Of this catechism, and its influence on *Cranmer's* fortunes, Mr. *Edzardi* will speak at length in the portion of his history called '*Anglia* lutherana.' See his life [by *Strype*] which I have bought; Mr. *Edzardi* says that it is indeed well written, but not with

perfect fairness. On our taking leave, Mr. *Edzardi* offered to let me have books, which he did not absolutely want, from his own library; he had opportunities of replacing them, whereas strangers were charged very large sums. Indeed I found that I could procure from him for 6*s.* what the booksellers marked at 8*s.* or 10*s.* Accordingly I bought at once the precious works of *Fuller* and others.

Pp. 501-3. We went to a goldsmith's in *Holborn*, who had advertised ancient and modern coins for sale. He would not sell them apart, and asked £40 for the lot, which was not worth £10. The void space in newspapers filled with advertisements in *England*, instead of with lies, as in *Germany*. In the evening we wished to see the comedy, the 'careless husband,' but came home too late. So we turned into the park, where we saw the chief court ladies. The most beautiful were the duke of *Marlborough's* daughters, the duchesses of *Montagu* and *Bridgewater*.

Pp. 503-4: 25 *June*, *Wednesday* morning. Bought tickets (costing a crown) for one of *Pepusch's* concerts. *Margarita de l'Epine* alone sang. *Pepusch* directed, and played the general-bass. The principal flutist was a *Frenchman*, *Paisible*. Mr. *Gramm*, of *Lüneburg*, who was of our company, wished to take lessons, but was frightened by the charge, 3 guineas for eighteen. My brother engaged *Scheyon*, a *German*, a master of the violin, at a guinea a month. An *Italian*, *Pietro*, who has a large salary from the duke of *Ormond*, played the *viol di Gamba* incomparably.

Pp. 504-8: 26 *June*, *Thursday* morning, we went to see the 'records' (*New view of London* II 716) kept in *Wakefield Tower*, on the left as you enter the *Tower*, towards the *Thames*. The oldest were only of the 13th century, as we were assured by our guide, a man between thirty and forty and, for an *Englishman*, very polite and modest. In a small room four clerks were making transcripts for Mr. *Rymer*. We compared several MSS. with the printed *Rymer*, and found it exact. We saw also the

'book of common prayer 1662' with the commissioners' certificate and seal. In another room we saw papal bulls, autograph letters, some to *Edw. I.*, some of *Elizabeth*, and of the unfortunate *Mary;* the oldest document of all was a grant of *Adelred* A.D. 1007. As one old paper document, of great age, was torn, I begged a piece, which I value at more than a guinea; the writing is scarce legible, and the fabric, where torn, is quite woolly. Our guide took us to the topmost story, to his own rooms; from which we had a very fine view over the *Thames* and *Southwark;* he then shewed us in a 'camera obscura' (bought from *Marschall*) the small boats plying on the river. Next our guide, the famous Mr. *George Holmes*, 'deputy of the keeper of the records,' took us to the *White tower*, containing a powder magazine below, and a vaulted chamber, *Julius Caesar's* chapel, above, which contained many documents of the year 1602. Three persons were engaged in numbering them, and bringing them into order. When we took leave, Mr. *Holmes* refused two crowns which I offered him; I have observed that men of good address, librarians and the like, are shy of accepting presents from foreigners.

Pp. 508-511. In the afternoon we visited an *Italian*, *Francesco Benedetti* of *Lucca*, whose acquaintance we made in the *Paris* coffee-house. He is a well-known antiquary, has seen the world, spent many years in *France*, and has been here ten years. He is a mass-priest, and secretly reads mass daily at the venetian embassy. He is a great dealer in antiquities, and fleeces the *English* rarely, selling for enormous sums what he imports for a trifle from *France* and *Italy*. He is adviser general to all who have cabinets here; his collection of gems is superior to any that I have seen, except that at *Berlin*. [List of the chief gems]. He has also many modern gems, cut by the first artists in *France, Holland* and *England*. He next shewed us his coins; his series is incomplete, as he has sold a large portion to the earl of *Pembroke* and others. Lastly

he shewed us a great collection of engravings by the best masters; but charged a guinea apiece, or a crown at least, for engravings such as my brother bought at *Vischer's* in *Holland* for 6*d.* or 8*d.* In general we were amazed by the great sums which the *English* give for works of art.

Pp. 511-7: 27 *June*, *Friday* morning, we drove to see *Westminster hall*, which is by no means 'the most capacious room in Christendom without pillars' (*New view of London* II 637), the St. *Catharine's* church in *Frankfort* being both broader and longer. Courts of law. House of commons (*New view* II 629), small and over-crowded during session; speaker's chamber, commanding a view of the *Thames* over the garden of lord *Halifax*. Court of requests, a poor, smoky hall. 'Painted chamber,' where the painted ceiling can scarce be made out for the smoke. House of lords (*New view* II 628), smaller than the other; the tapestry all spoilt with smoke, and yet valuable for the mass of gold and silver worked into it and for the history of the *Armada*. Woolsack. Prince's chamber. Vault of the gunpowder conspirators, now walled up. *Westminster abbey;* tomb (so-called) of the 'long maid of *Westminster*.' 'Library of the queen's school and college' (*New view* II 715, 730). Even the newest books, as *Graevii thesaurus*, were chained to iron bars. The librarian [? *Ri. Widmore*] was deaf and looked like a sweep. But to my surprise he spoke latin fairly and shewed us the following MSS. [8 in number]. There were few printed books, and those of no great importance. At the end was a portrait of *John Williams*, abp. of *York*, a benefactor. We then bought in *Westminster hall* a globe, *bacilli Nepperiani*, a very small but powerful magnet.

Pp. 517-8. In the afternoon we drove to the famous glass-grinder *Marschall*, whom my brother, with some pains, engaged to teach him the art. In the evening we went to the comedy 'S. *Martin Mar-all*, or the feign'd

innocence, by *John Dryden* esq.,' which is little more than a translation of *Molière's 'Etourdi.'*

Pp. 518-9: 28 *June, Saturday* morning, went to *Francis Hauksbee* in *Fleet-street* in *Wine-office-court*, but did not find him at home. Yet his cousin shewed us some common experiments with the pump, and we made an engagement for another visit. We paid 6*s.* for his *Mechanical experiments, Lond.* 1709, which describe the invention of his pump. On our way back we saw *Sion college* (*New view* II 724). The books are well arranged, chained, but scarce to be touched for smoke and dust; indeed, whenever I examine *London* books, I make my ruffles as black as coal. Our guide knew nothing, least of all of MSS., yet I think there must be some. Then we went to the church of St. *Mary le Bow*, said to rank next to St. *Paul's* (*Délices d'Angleterre* IV 814; *View of London* II 368).

Pp. 519-520. In the afternoon we went to a bookseller in *Common* [*? covent?*] *garden*, to see the model of a fortification, highly praised in the papers. We paid half-a-crown for the sight, and found it not worth 6*d.* Bought some more english books.

Pp. 520-1: 29 *June, Sunday.* Again in the queen's chapel, but again missed seeing her. At dinner there was much talk of M. *S. Evremont:* though a true philosopher, and without religion, he was highly esteemed for his genius and virtue; he was gentle not only towards men, but towards brutes, keeping many birds, and above all dogs; he fed the dogs that passed by from his window, so that after his death troops of them waited about the house. The king, who had a liking for him, (as he would accept no other post) made him keeper of the canaries and other birds, with a salary of £200. Towards the end of his life he lost his appetite, never took medicine, but supported himself by a good glass of wine; he called for one at his last gasp, and died drinking it.

Pp. 521-2. In the afternoon we visited Baron *Nimtsch.*

He said he had been 9 years in *England*, where he intended to remain till the peace, when he proposed to go to *France* and *Spain*. He shewed me a small two-inch opera glass, bought in *Rome* of *Giuseppe Campani*.

P. 522: 30 *June*, morning, letters. Afternoon, called on Mr. *Campe*, and waited long for him, in vain. Evening, walked in the park.

Pp. 522-9: 1 *July*, *Tuesday* morning, we drove to *Claudius du Puy*, a *French Swiss* cotton-printer, who has four rooms full of curiosities in natural history, musical instruments and antiquities. [These are described at length; *e.g.* '*Cromwell's* head, with the broken pole, as it fell down, unless indeed Mr. *de Puy* has been taken in.' However he asserted that he could sell it for 60 guineas. 'By *Cromwell's* head was a mummy's, which I should greatly have preferred']. Likewise a sword-stick containing also a gun-barrel, more than 12 wax-figures large as life, *Cleopatra* and *Antonius* etc.; and two apes with tails, and other living creatures.

P. 529. In the afternoon we drove to *Cassel* [*Castle?*] *street*, to a *Swiss* locksmith, *Westerreich*. I paid him 2 gs. for a fine lock for a cabinet. He said prince *Eugene* had paid him more than 120 gs. for 20 locks for his house at *Vienna*.

Pp. 530-2: 2 *July*, *Wednesday* morning, we drove to the *Monument* (*New view of London* I 54 seq.), and then to *Christ's hospital* (*ibid.* II 738 seq.), with its handsome hall and new mathematical school. We saw the children dine after prayer; there were not more than 150 girls, but a greater number of boys. Their costume. St. *Bartholomew's* hospital (*New view* II 759) with shops below. *West-Smithfield*, a cattle-market (*ibid.* I 87).

Pp. 532-6. In the afternoon we drove to the *Bear garden at Hockley in the hole*. Rough behaviour of the mob. Fight of four with sticks, a common diversion in *Moorfields*. Two champions, *Thomas Wood* an *Englishman* and *George Turner* a *Moor*, engage first with long

swords, then with swords and daggers, lastly with broad-swords and bucklers. Many *Moors* in *England.* Combatants severely wounded, often killed; but the law does not punish the manslayer, if he have fought fair. Women sometimes fight in their shifts.

Pp. 536-543: 3 *July*, *Thursday* morning, we drove to *Westminster Abbey* (*New view* II 493 seq.), which is neither so large nor so fine as we expected. The altar stands to the west (*Peirescius* epist. 18 in append. ad *Camdeni epistolas*, p. 386). No trace in *Hen. VII.'s* tomb of the jewels spoken of by *Turlero de peregrinat.* lib. I p. 102. *Will. III.* and *Mary* his wife, and prince *George*, lie under plain stones without epitaph. Monument of *Elizabeth* daughter of *John Russell*, who bled herself to death by the prick of a needle. The two wooden coronation chairs, in *Edw.* the *Confessor's* chapel, are so smoky and poor that I should not care to have them among my furniture. Under the chair brought by *Edw. I.* from *Scotland*, is the famous stone of the patriarch *Jacob*, which is not, as *Buchanan* asserts, marble, but pure sandstone. I would gladly have scraped off a little with my knife, which would have done small damage to the sacred relic, but durst not venture, especially as there is a penalty for sitting on one of the chairs. The great sword, mentioned in the *Badenfahrt oder Reyse-Beschreibung Herzog Friedrichs von Würtemburg*, p. 14. Graves of famous men. *Smith* says truly that some ruffian has broken off *Camden's* nose. *St. Evremond's* epitaph (ob. 9 *Sept.* 1703) given at length. Went home through the 'private garden,' which is utterly spoilt, as is also the elaborate sun-dial.

P. 543. In the evening we were at the *Queen's theatre in the Haymarket*, and saw '*Othello Moor of Venice*, written by the immortal *Shakespear.*' It was a fine piece, and consequently the house was crowded.

Pp. 543-4: 4 *July*, *Friday* morning, drove to *Hyde park*, to see the review of the royal horse guards, commanded by the duke of *Ormond.* They are said not to

be as gallant as they look; for when troubles lately broke out in *Scotland*, almost the half of them wished to resign. They have, as all *Englishmen* have, a bad seat, looking like tailors on horseback.

Pp. 544-5. In the afternoon we could not go beyond the coffee-house for the rain, where baron *Nimtsch* shewed us a fine microscope by *Bovilly* of *Paris;* also a signet, which, when you press a spring, falls into three parts. Mr. *Benedetti* shewed us some pieces (small heads, and also '*Alexander* and the captive princesses') cast in steel, a remarkable invention, by a watchmaker, *Pingo* in *New-street* [called *Perigo* p. 566].

Pp. 545-552: 5 *July*, *Saturday* morning, we drove to *Gresham-college* (*New view of London* II 664 seq.). Miserable state of the royal society's apparatus. The guide, if asked for anything, generally said: 'a rogue had stolen it away;' or he shewed fragments of it, saying: 'it is broken.' The 'transactions' of the first six years of the society are worth all the rest together. The entire series can be had bound for £12. The society never meets in summer, and very little in autumn. The present secretary, Dr. *Sloane*, is indeed a very learned man, but engrossed with his practice and his own large cabinet. The president, *Newton*, is an old man, and too much occupied as master of the mint, and with his own affairs, to trouble himself much about the society. For the rest, excepting Dr. *Woodward* and a couple more *Englishmen*, and the foreigners, there remain only apothecaries and the like, who scarce understand latin. For the museum see *Grew* and the *New view of London* II 666. The great magnet, made by Dr. *Wren's* direction [fully described with a plate, and an account of experiments]. A chair of a certain root, with as many veins as walnut wood, 'given by *John* lord *Somers*. . . . from *Chusan* in *China* 30 *June* 1702.' I cannot believe that it is of one solid piece. *Ovula* of a dropsical woman, some as large as a cherry. Of the library, which came from the duke of *Norfolk*,

I have the printed catalogue in 4to. There were some good MSS., but we could scarce glance at them, as the operator, like a true *Englishman*, was impatient. The iron oven, constructed by Dr. *Hoock* for hatching eggs in egyptian fashion (*New view* II 683 n. 253) was spoilt. Antlers found in an irish bog, 7ft. 1in. in span. Part of a fortress, excellently modelled by a preacher named *Christner*. Meeting room of the society; portraits, especially of *Boyle* and *Hoock;* invention for enabling one man to work two oars, as well as two men could. Clock given by bp. *Seth Ward* in memory of *Laur. Rook*, who died 1662. In the afternoon at *Mareschall's*, where my brother ground glass.

Pp. 552-3: 6 *July*, *Sunday* at noon, we attended the quakers' meeting at the *Gatehouse*, *Westminster*. They have no regular church, but a mean room, which was crowded. Women preach here as seldom as at *Amsterdam*. Two old men spoke this time, very slowly and distinctly, so that I could understand all. The hearers all hung the head, as in *Holland;* but they used still more singular gestures, and fetched sighs altogether terrible.

Pp. 553-5: 7 *July*, *Monday* morning, at St. *James's*. The stairs were hung with black flannel, the rooms with black cloth, by way of mourning for prince *George*. We saw a fine new clock by *Ed. Cockey*. The paintings are all removed to *Hampton-court* and *Windsor*. We visited what remains of *Whitehall*, now converted into a chapel; the ceiling painted by *Rubens*, consists of nine panels, representing all manner of heathen stories. Afternoon again spent at *Mareschall's*.

Pp. 555-560: 8 *July*, *Tuesday* morning, we set off [with ten other *Germans*] for *Epsom*, famous for its salts and its races. Arrived at *Epsom* at 10 and found several inns unable to accommodate our horses. Company at the races; many women dressed as men, with feathers in their hats; a very common sight in *England*, where you may see ten or a dozen galloping along the streets at once.

[Full description of the race and of the behaviour of the crowd during the race and in the evening].

Pp. 560-2: 9 *July*, *Wednesday* morning, we went to the wells. In the afternoon, finding that there was to be no more racing, we returned to town. Called at the country house of a rich flax-merchant, *Cox*. Gardens with trees cut into shapes of beasts, men, ships: parterre of box, forming a sun-dial: grotto. One of Mr. *Cox's* daughters rode with us to *London;* few of us could keep pace with her.

P. 562: 10 *July*, *Thursday*. Letters. In the evening a comedy, 'the changes.'

Pp. 562-6: 11 *July*, *Friday* morning, drove first to the *apothecaries' hall in Black Friars* (*New view of London* II 594), where drugs are prepared, not only for ships and hospitals, but for most retail dealers. We next went to the *heralds' college* (*Chamberlayne, present state of England; New view* II 690). Importance of the office, and of visitation. Liberality of the *English*, in freely opening their archives. MSS. in the college. To St. *Martin's le grand*, to see a german goldsmith *J. B. Herbst*. Then to *New street* in *Cheapside* to the watchmaker *Perigo* [called *Pingo* p. 545]. He has found out a way of gilding steel. In the afternoon again with *Mareschall*, to grind glass. [So also on the 12th].

Pp. 567-8: 12 *July*, *Saturday* morning, we saw first the library at St. *Martin's* in *Castle street* (*New view* II 642; *Boyer's history of king William* II 95). It is the neatest and most extensive, which I had yet seen in *London*.* But we could scarce spend a minute there; for the master of the school, to which abp. *Tennison*, the founder, gave the library, had no time, and was not allowed to shew it to any, who had not received express permission from the abp. We passed on to *Somerset*

* This noble library was dispersed by auction a few years since; a great discouragement to public spirit].

house and its garden on the *Thames*. From a *Dutchman*, *Nicolaus de Geus*, who dwelt opposite, we bought some glass toys. My brother, who understands glass-blowing, would gladly have learnt the art of making such toys, which look just like porcelain. But he made a great mystery of it.

Pp. 568-9: 13 *July*, *Sunday*. At last we saw the queen in her chapel. She is somewhat copper-colored, and though we believe in *Germany* that she no longer drinks so much brandy or *liqueurs*, the *English* still talk of the queen's 'cold Tea,' as she takes her dram out of a tea-cup. Strangers also think far better of her intellect than her subjects do; here we read, how all depends on the favorite, first the duchess of *Marlborough*, and now Mrs. *Hill*, who has ousted the other.

Pp. 569-574: 14 *July*, *Monday* morning, we drove first to *Barber Surgeons' hall* in *Monkwell*, or as it is commonly called, *Mukel street* (*New view of London* II 596). It is the finest hall we have yet seen, 'repaired and beautified A.D. 1709.' Clock given by *Henry Carter*. Various specimens, with the donors' names; *e.g.* an ostrich skeleton, given by *Thomas Hobbes*. Next we drove to *Frame-work-knitters'* or *Stocking-weavers' hall* (*ibid.* 605). It contains nothing remarkable, but the portrait of the inventor of the stocking-frame [*Wm. Lee* of St. *John's* college]. Next we drove to St. *Martin le Grand* to Mistress *Samon* (?) famous throughout *England* for her wax-work likenesses, most as large as life, and clothed. Her work is much less delicate than that of Mrs. *Braunin* in *Frankfort*. Returning I got out at Mr. *Badman's* in *Paternoster Row*, and asked the price of *Mabillon* 'de re diplomatica.' The good man asked only 30*s.*, supposing no doubt that the new edition had superseded the old. Some years ago *Wetstein* asked ten times the money. The first editions of books with plates are generally to be preferred; *e.g.* the figures in the separate, original editions of *Golzius* are admirable, but

in the collected works the plates are so worn as to be useless.

P. 574. In the afternoon we drove to *Hemstede* [*Hampstead*], half a german mile. One of the nearest medicinal springs. Many summerhouses have been built here; crowds drive over for diversion on *Mondays*, *Thursdays* and *Saturdays*. Dancing *contre-dances* (or rather *country-dances*).

P. 575: 15 *July*, *Tuesday*. Writing letters. Rain the whole day.

Pp. 575-8: 16 *July*, *Wednesday* morning, we drove to *Cotton's house* near *Westminster hall*, to see the admirable *bibliothecam MSct. Cottonianam* (*New view of London* II 652 seq.). The librarian, still a young man, was very courteous, and allowed us to look about for more than two hours. [Account of a few MSS.]. Knowing that the queen's library had been brought here from St. *James's*, till a special room could be built for it, we begged to be allowed to see it. Our guide, though he had the key, was loth to shew it, because Dr. *Bentley* is properly the librarian, who lives in *Cambridge*. However at last he led us into a small room, containing the best bound printed books. Of MSS. we saw nothing, because of Dr. *Bentley's* absence. I was troubled at not seeing the famous *codex Alexandrinus;* however I hope to do so at *Oxford*, where Dr. *Grabe* has it, who is still at work on his edition. Drawers of coins, of which the lord chancellor has the key. Portraits, one of *Buchanan*, aet. 76, 1581. This afternoon I spent in some bookshops; my brother this and the next at *Mareschall's*.

P. 578: 17 *July*, *Thursday* morning, we drove again to pastor *Edzardi*, from whom I again bought some english historical books. In the evening we saw a merry comedy, 'the old bachelor by Mr. *Congreve*.'

Pp. 578-582: 18 *July*, *Friday* morning, we drove to see *Merchant Tailors' school*. Of the library (*New view of London* II 701) scarcely 200 books are to be found; we

were told, that many had been lost. Then through *Cannon-street* to the *London-stone* (*ibid.* I 13). Saw the *W. India* company's magazines under the *Exchange*, which were full of pepper in bags. Then to the *Bank* (*ibid.* II 594), a large building. Home by the *Old Bailey* (*ibid.* I 60, II 706). Noise in the court; entrance fee 1*s.*; no soldiers, but only six javelin-men, to keep order, though the accused stand free at the bar. Sentence for petty thefts; branding with the letter *T*, or touching with the cold iron. Trial of a captain for killing his lieutenant in the park; of an old man, for the violation of a girl of 15; of three irish gentlemen, who had robbed of his gold watch and purse a good friend who had treated them. The first was found guilty of manslaughter and sentenced to be touched with the cold iron; the other four were condemned to death. Lastly the well-known bailiff *George Purchase*, commonly called 'the captain,' ringleader of *Sacheverel's* rioters. There was a vehement debate between the counsel, whether he was to be accused of 'high treason' or no, and he himself joined in, and shewed himself very defiant. In *England* the only kind of torture known is this: if a criminal will not confess, he is placed in a chest, and one large stone after another thrown upon him, till at last he must be suffocated. In the evening we walked in the park.

Pp. 583-7: 19 *July*, *Saturday* morning, we drove to the apothecary [*James*] *Petiver*, in *Aldersgate-street*, a chief member of the royal society. As he has won such fame by his cabinet, we expected to see a learned man of fine presence, but found neither the one nor the other. He could scarcely bring together a few words of latin. As soon as he receives an addition to his cabinet, he has an engraving made of it, and dedicates it to some one, with whom he has even the smallest acquaintance, and receives a present for his pains. His collections were in no order; the best among them were the plants in many volumes; one packet had just arrived from *Spain*. He

had also some fine insects, sent by Mad. *Merian*. He offers all strangers a copy of his *Museum*, but as he charges a high price, I begged him to excuse me. Introductions often prejudicial. On our return we got out at St. *Dunstan's* church, and called on *Antram*, a very polite young watchmaker, who speaks tolerable french. He shewed us his famous invention of a clock driven by heat, without springs. Then to *School-lane*, to a man whose sole occupation is to make barrels for telescopes etc. On our way back we stopped at *Exeter-change*, and saw at a goldsmith's a stone somewhat larger than a dollar, with an inscription *deus spes;* he asked 50 guineas for this so-called agate, professing that the inscription was natural. But the stone was marble, not agate, and the inscription was no doubt an etching. At another goldsmith's we saw gems ancient and modern; buy we could not, for the worst costs at least a guinea.

Pp. 587-9. In the afternoon we took a boat to *London's diversion*, a square vessel anchored in the *Thames*, which serves at once as a tavern and brothel. A woman danced holding two swords at her breast, two against her eyes, and three with the points in her mouth. We then went across the river to *Cupid's garden*, which deserves its name. Thence to *Lambeth-wells;* and thence to *Foxhall* [*Vauxhall*], and *Spring-garden*, which is full of alleys, covered walks and arbours. As we returned by the *Thames*, *Peterborough-house* was pointed out to us, now belonging to Mr. *Coks*. We were told that it had lately sunk the depth of one whole storey, without taking the least harm.

P. 589: 20 *July*, *Sunday* afternoon, we went to walk in *Lincoln's Inn fields*, one of the largest open spaces in *London*, with fine alleys and a fountain.

Pp. 589-591: 21 *July*, *Monday* morning, we saw the porcelain factory at *Vauxhall*. The ware is very coarse and heavy, not nearly so good as that of *Frankfort* or *Hanau*. Next we went to the glass-house, for mirror-

glass, which is close by. Then to another glass-factory in *Southwark*. In the afternoon it was said that the queen would hold a court, which she has not done since prince *George*'s death. But we waited long, and in vain. It is said that there is nothing to see but many foreign ministers and ladies sitting for a quarter of a hour about the queen in dead silence.

Pp. 591-3: 22 *July*, *Tuesday* morning, we went to *Westminster*, to see the library of [*John*] *Moore*, bp. of *Norwich*. But when we reached the house, which was small and mean, we found that he lived in the city, having been translated to *Ely*. So we drove back to *Westminster-hall*, to see the *exchequer-office* (*New view of London* II 659; *Chamberlayne, present state of England* 129). I brought away some of the old tallies. Doomsday book and other records. In the afternoon we could not see *Montagu* house, because the duke was from home. Then we drove to *Langecker* (*Long acre*) to a *Frenchman* named *Regnier*, a seal-engraver. My brother bought some guineas' worth of engravings from him. In the afternoon packed two trunks full of books and other purchases.

Pp. 593-4: 23 *July*, *Wednesday* morning, we drove to a sculptor's near *Hyde-park*, to see the fine statue of *William III.*; but were told that he had sold it for £600 to another sculptor at *Bow*. So we drove to the famous mezzotint engraver [*John*] *Smith*, a poor-looking man, of about 50 years of age. My brother bought some of his works, with a stock of dry colours and pencils; I bought some portraits. They are dear, but very fine.

Pp. 594-8: *July* 24, *Thursday* morning, we drove again to *Petiver's*. He expects two guineas of those to whom he dedicates a plate, as Dr. *Karger* and others complained. His collection of *conchylia* and insects is fine, yet less perfect and in worse order than that of *Vincenz* and others in *Holland*. His plants, in 12 volumes, were the best part of his stores. He is charged with exchanging or appropriating the plants in the apothecaries'

hortus medicus. As it was 12 o'clock, and still two hours to dinner (for no one dines here before two), we went to the *banqueting-house*, to see the lottery. Precautions against fraud. [Full description of the machines for shuffling and drawing the tickets, with two plates].

P. 598. In the evening to the comedy 'the recruiting officer,' a favorite piece. As an *interscenium* a song made against the duke of *Marlborough* in the army at *Brabant*, was sung by a troop of soldiers. Prince *Eugene* was extolled for his generosity, but *Marlborough* abused for his avarice; every verse ending with the burden: 'but *Marlborough* not a penny.' The duchess of *Montagu*, the duke's daughter, blushed scarlet. The clapping and cheering was such, that the actors' play was delayed near a quarter of an hour.

Pp. 599-601: 25 *July*, *Friday* morning, we waited to see an execution; but it did not take place. In the afternoon we drove to *Peterborough's-garden*, four miles out of town, beyond *Chelsea*. Saw a fine tulip tree, higher than a house, and as thick as a man's body. We also saw at *Chelsea* the garden of the earl of *Radnor*, governor of *Chelsea*, who had been arrested and deposed, for defalcation in his accounts. My lady, one of the handsomest women in *England*, resides in the house.

Pp. 602-4: 26 *July*. We set out for *Cambridge*, and came first to *Epping* (15 miles), then to *Harlow* (14 miles), where we dined; *Newport* (14 miles), close to which is a fine mansion *Andilyne* (*Audley-end*, see *Délices d'Angleterre* v 872 [52]), which we wished to see; but the owner does not allow it to be shewn when he is in residence. Thence to *Littlebury* (3 miles), where, as it was only 5 o'clock, we saw the house built by a famous mechanician *Winstanley*, the inventor of the water-theatre in *London*, and of the lighthouse at *Plymouth*. The house is full of poor paintings, most by *Winstanley* himself. There is a lift by which you can be conveyed into the cellar, and a chair, which runs backward into the garden, on a rail [an en-

graving of the chair is given. *Fras. Burman* also saw and described the house 21 *July* 1702, p. 26. A view of *Audley End* by *Winstanley* may still be seen in the house].

[Next follows the visit to *Cambridge*, as given in the text].

Vol. III. p. 85: 14 *Aug.*, *Thursday* morning, we set out, and at noon arrived at *Gamke* [*Gamlingay*], after a journey of 14 miles, where we dined. In the evening we reached *Bedford* (10 miles) where we slept.

15 *Aug.*, *Friday* morning, we set out at 6, and dined at *Newport-pagnel* (8 miles): At 7.30 we reached *Buckingham* (10 miles).

Pp. 85-6: 16 *Aug.*, *Saturday*, we drove to *Bicester* (7 miles); when half-way to *Oxford* (10 miles distant), one of the fore wheels broke, and we were forced to walk the rest of the way. We found convenient lodgings at *Adam Roussier's*, a french *Swiss*, opposite the *Sheldonian* theatre.

Pp. 86-7: 17 *Aug.* Physic garden, ill-kept; finer yews than I have ever seen; two full 30 ft. high, cut into the figures (1) *Hercules* and his club, (2) a man with a pike. *Magdalen-college* chapel, small and somewhat dark.

Pp. 87-93: 18 *Aug.*, *Monday* morning. Without special leave you cannot touch a book in the *Bodleian* nor see anything but what the under-librarians choose to shew you for a tip (*Trinkgeld*). But as it costs 8*s.* [9*s.* see *Macray's Annals* 133] and some trouble, most visitors are content with a superficial view. Every instant visitors come in, even, which is amazing, boors and women, who stare at this library like a cow at a new gate, and make such a clatter, as to disturb every one else. We begged the head-librarian, Dr. *Hudson*, to procure us admission, which he readily promised to do. We at first set down his compliance to politeness; but found reason to suspect that it was due to avarice, and that he hoped to receive a handsome present from us. In order to win the good

graces of the under-librarian, Master [*Joseph*] *Crabb*, a poor, covetous man, and to give him his perquisite of a crown, we begged him to lead us round, that we might gain a general view of the distribution of the library. [Then follows a full account: the rule prohibiting swords not observed; notice of the library in the travels of *Monconys*. Form of the library like H laid on its side].

Pp. 93-98: 19 *Aug.* In the morning we saw *Queen's-college*. which, when the building is complete, will be a truly royal structure. MSS. Our guide shewed us a book said to have been written by the devil. *Ambrosii ex comitibus Albonesii introductio in chaldaicam linguam*, Papiae 1539, where at f. 212 vo. are '*Ludovici Spoletani* praecepta, sive, ut vulgo dicitur, coniuratio cum subscripta daemonis responsione.' The letters look like chinese. Then we saw the horn, mentioned by *Benthem*, p. 308. Then to *New-college*, where we saw the college arms, and those of *England*, and a sun-dial, all of clipped box-trees. Behind the chapel is an old square building, like a monastery: in the middle is a garden, with cloisters all round, which are vaulted with irish oak, said to be proof against worms and spiders. Then to the *Sheldonian theatre;* it was found that printing injured the building, consequently most books are printed in a neighbouring house. The *Arundel marbles* are exposed to the air, and to the tricks of boys. [Four years later they were removed to one of the rooms on the ground-floor, where they still remain, *Macray's Annals* 138-9].

Pp. 98-103. In the afternoon to the *Bodleian*, to take the oath, but the proctor did not appear; indeed *Englishmen* generally having no politeness, are seldom punctual. Dr. *Hartmann* of *Königsberg*, son of the famous author *de sucino*, and other strangers, who had dined with us, came in, and begged us to go round the library with them, probably in order that we might pay our share of the under-librarian's charge, 5*s*. So we went, in order to see what kind of profit could be got from hurrying

round the rooms in this fashion. We did not touch a book, nor did under-librarian *Crabb* (an arch-ignoramus, who would rather sit in the taverns, than here in the library, if his living did not depend on it), say any more than 'here are theological books;' 'there,' pointing with his finger, 'MSS.' [See on *Crabb*, *Macray's Annals* 129 seq.; *Commercii epistolaris Uffenbachiani selecta* I 182, 209]. Geometrical instruments; *globus armillaris*, a quadrant, said to be of pure gold, maker's name *Chr. Schiffler*, *Aug. Vindel.* 1579. Some MSS. neatly written, or decorated, were exhibited. Of some he said; 'they are 800 years old.' I asked him, 'why?' He could only reply: 'It is certain: Dr. *Grabe* says so.' He put on so desperately wise a look as he said this, that I could not help laughing. What the old MSS. may have been, I cannot say; for he put them away in such a hurry, and shewed them with such 'fury,' as is past telling. Mr. *Crabb* also shewed us some autographs of qu. *Elizabeth* and *Mary* and of *James I.*, a Koran, some chinese illuminated books. Then we saw 'the study' with some pictures and tapestry, a great volume of engravings, an arm-chair of the wood of the vessel in which *Drake* sailed round the world, some chinese sticks, bows and arrows, a cylinder with figures. The marble, mentioned by *Monconys*, with the figure of a lizard, is the most remarkable of the curiosities. Gallery with its pictures. Cabinet of coins (*Ritterplatz* II 83) given by the brothers *Freke* of *Hannington*, with which *Laudi numismata* have since been joined [*Macray* 88, 339]. Out of a drawer Mr. *Crabb* with much ceremony, as if it had been something sacred, brought out an old sword with silver-gilt handle, said to have been sent by *Leo X.* to *Hen. VIII.* as 'defender of the faith.' It has a great crystal knob, which can be unscrewed, when there appears a winged hour-glass, with the word 'vigilate.' Mr. *Crabb* also shewed us, as something special, a gold chain with a likeness, sent by the emperor to a poet laureate. But the main thing, the coins, Mr. *Crabb* did not shew,

probably because he did not understand, and therefore did not care for them. However, he did open some drawers, and shewed us a crown and half-crown of *Cromwell's* with the legend round the rim 'has mihi nemo nisi periturus eripiet' (*Evelyn, of Medals* 119): also coins of a pound and half-a-pound in value. Lastly we were taken to the roof of the gallery, from which you have a good view of the city and neighbourhood.

Pp. 103-7: 20 *Aug.*, we went in the morning with under-librarian *Crabb* to the proctor Mr. *Williams*, in *Exeter-college*, to take the oath 'pro admissione ad bibliothecam universitatis.' He first gave me the oath to look over, then took a little greek testament from a bag, gave it open into my hand, and himself read the oath aloud to me, while I kept two fingers of the right hand on the open book. After this I was for returning the book to him, but he guided my hand with the book to my mouth, to be kissed, which is a form usual in all oaths in *England.* Then the proctor gave us a 'schedulam' or 'copiam decreti senatus academici,' requiring the librarian to admit us. When each of us had paid 8*s.* and Mr. *Crabb* had taken the *schedulam*, we were allowed to visit the library from 8 to 11 in the forenoon, and 2 to 5 in the afternoon daily* (till 4 on *Saturdays*). As we were in *Exeter-college*, we inspected it. Lately the college, especially the library, has suffered from a fire, occasioned by a woman's carelessness. The books saved, some 200, lay in confusion in the chapel. Eagle in the chapel. In the *Bodl.* MS. A. 2 6 distinct. XI I found this question and answer: 'Quare evangelium legitur super aquilam?' 'Ad designandum, quod evangelium et sacerdotium est supra imperium.' Then to *Jesus-college*, where we saw the MSS.; a poor brass watch, said to have belonged to *James I.*; a copy of *Junius'* latin bible, *Genev.* 1617, interleaved in three volumes, with very numerous notes in the autograph of the famous bp. *Williams.*

* [So *Burman*, p. 29].

Pp. 107-9. In the afternoon I made my first regular visit to the *Bodleian*. I asked the way to the *Baroccian* MSS.; Mr. *Crabb* told me that he would bring me any MS. I required; I told him that I wished to go through the principal MSS. by the catalogue and make notes of each. At last he agreed to go up with me, if I would give him a good present. So I was fain to open my purse, and give him a guinea. I preferred giving the profit to him, *diesem armen Teufel*, rather than to the head-librarian *Hudson;* for first, I must have given him more, and next, I should have seen less; for he does not always come to the library, and does not stay to the end: whereas Mr. *Crabb* is poking about the whole time (see *Commerc. epist. Uffenb.* I 195 seq.).

Pp. 109-110: 21 *Aug.*, in the morning I wished to return to the *Baroccian* MSS.; but as Mr. *Crabb* was occupied with strangers, and had much besides to do, I turned over the register of donations (*ibid.* 199 seq.).

Pp. 110-118. In the afternoon at the *anatomical school* (*schola* in *England* is our *auditorium*). *Borrichius* (epist. ad *Barthol.* cent. IV ep. 92 p. 525) is quite right in his remark that it will not bear comparison with the anatomical theatre at *Leyden*. [Full description, and 4 plates, of the curiosities, some named by *Benthem* p. 327; *e. g.* two small, worm-eaten loaves from the siege of *Oxford;* qu. *Elizabeth's* shoe without a heel; a hollow stick, filled with quicksilver, taken from one who attempted the life of *Charles I.*; the skeleton of a pygmy, '*credat Iudaeus Apella*'; the sword with which *James I.* knighted the 'Sir Line beef;' map of *China*, made in the country with a pen; the hand of a supposed *Siren*, dried; 'the devil's alphabet,' as the *custos* very simply called it; it is nothing but a tablet with indian characters; *Joseph's* coat, mentioned by *Monconys*, 'dans la suite de la seconde partie de ses voyages' p. 101]. The lowest of the librarians, *Tho. Hearne*, still a 'scholar,' who is very diligent, and of much learning, has charge of the anatomical school,

and shews it to strangers; but in these matters he is such an ignoramus, that he took a cast for the natural foot.

P. 118: 22 *Aug.* At the *Bodleian.*

Pp. 118-9: 23 *Aug.* We wished to see the *Museum Ashmoleanum;* but as it was market-day, all sorts of men and women from the country were there (for any one, as the *leges* which hang at the door, *parum honeste et liberaliter*, allow, may enter). So we put off our visit and went to *Trinity-college.* Fine italian chapel, newly built, panelled with cedar inside. No organ.

Pp. 119-120: 24 *Aug.*, in the afternoon, with Messrs. *Grassy*, two brothers from the *Grisons*, whose father some years ago procured for the allied troops leave to march through the *Grisons:* in return for this service the queen has granted the sons £80 a year for 3 years, to enable them to study at *Oxford.* They spoke english very well. We went with them to the brook mentioned by *Borrichius, epist. ad Barthol. inter Bartholinianas* 92 cent. IV p. 525. It is two english miles off, at a village called *Iffly.* It does not petrify at all, but wood thrown into it becomes covered with a sandy crust, which crumbles under the fingers.

Pp. 120-1: 25 *Aug.*, in the morning at the *Bodleian.* Dr. *Hudson* boasted that they had excellent duplicates for sale, and sent *Crabb* with us to a poor room in the gallery, where some 400 books lay in wild confusion. We picked out some with great trouble, and laid them on one side, till Dr. *Hudson* should be pleased to fix their price. We had no time to examine *Casaubon's* MSS., which were in the same room, but very ill cared for.

Pp. 121-129. In the afternoon saw the *Museum Ashmoleanum. Antony* Wood's* library below, to the left. Great iron cradle, mentioned by *Benthem.* It is strange that so much is made of this museum, as burgomaster *Reimers* in *Lüneburg* has curiosities of twice the number and far greater value than one sees here. Antlers; *caudae*

* [*Uffenbach* says *Thomas;* but has the right name III 177].

setosae vaccarum; cornua Ammonis; stuffed reindeer; indian ass; turkish goat, with long, silky hair; indian plants, foreign snakes etc. 'ex dono.... *Iacobi Pound* M.B.'; a great *dens molaris* more than a finger long and 2 in. thick, 'supposed to be one of the teeth of the danish gigant *Warwick* found by M. *Brown* near *Pontfreat* castle an. 1700,' (*credat Iudaeus Apella*); cabinet of precious stones, the most extensive I ever saw; an agate cut into the figure of St. *George* and the dragon; carved cherry-stones; a runic calendar; an *abacus indicus;* ear-rings of colored straw, once used in *Spain;* various things turned in ivory; rosaries of crystal; amber containing flies and a spider; two gold chains given to *Ashmole*, one by elector *Fred. William* of *Brandenburg*, the other by the king of *Denmark;* an indian writing book, with leaves of black paper; a horn, which grew at the back of the head of '*Mary Davies* of *Sanghall* in *Cheshire* an. aet. 71, an. Dn. 1668' [an engraving of this is given]; a cabinet of large *conchylia;* various pictures, one of *John Tradescant; Andromeda* and *Perseus*, in alabaster; a cabinet with *materia medica* and fossils; the petrified heel of a shoe; indian weapons and clothes; nails run together by the action of lightning. The silly fellow who shewed us the museum, who is *sub-custos* and a *scholar*, (for the *custos* himself, Mr. *Parray* [*Parry*], is too busy guttling and guzzling to shew it to strangers) seriously thought that a stone indian idol (or, as he called it, *Brachmanus*) was made of boiled rice, stained. We saw also foreign costumes; an indian lantern; the portrait of *Ashmole.* The catalogue is imperfect, but it would be well to print it, or make a better. As regards the *lapides*, the late learned and diligent *custos*, *Lloyd*, began an excellent list of them; but the present *Proto-custos*, Mr. *Parry*, is too lazy to continue it, though he is little inferior to *Lloyd* in knowledge both of natural history and of welsh, anglo-saxon, and other languages. But he is always in the taverns; else he might well do something, as he is still

a young man between 30 and 40 years of age. The things in the museum might be better arranged and kept, though they are in better order than those in *Gresham college*. The wonder is, that they are as well preserved as they are, as every one, in true english fashion, handles them roughly, and all persons (even women) are admitted on payment of 6*d.*, who run about, lay hold of every thing, and will not be hindered by the *sub-custos*. The *leges*, as being privately printed, I ordered my servant to copy.

Pp. 129-130: 26 *Aug.* In the morning we were examining the *Bodleian codices*. In the afternoon in the library of *Trin. coll.*, which has no MSS. I saw a vellum copy of 'Corpus statutorum universitatis *Oxon.* *Oxoniae* ap. *Jo. Litchfield* et *Guil. Turner* 1634' in fol. with many additions. Then to *Wadham-college*. Its garden; library, containing many books; the key to the MSS. was not forthcoming; chapel; altar-cloth; long alley in front of the college.

Pp. 130-6: 27 *Aug.* In the morning at the *Bodleian*. In the afternoon at *Corpus Christi college*. New buildings not in the *Délices d'Angleterre*, where the views are all taken from *Loggan's Oxonia illustrata*, 1675. Much building going on in *Oxford; All Souls'* lately new built, £20,000 having been given for the purpose. In the middle of the court of *C.C.C.* stands a pillar with various sun-dials and coats of arms, the projecting ornaments of which serve as a gnomon. Library well-stocked with books; a new room shortly to be built to receive them. Chapel; large new building behind, where the great yew-tree (*Borrichius* in *epist. ad Barthol. cent. IV. Bartholinianarum* ep. 92 p. 525) has been cut down. Alley leading to *Christ Church*, where we went to service, as it was just 4 o'clock. The cathedral; window by *W. Price* 1696, the gift of *Pet. Birch* D.D. preb. *Westm.* sometime chaplain; stained glass in the other windows; epitaphs, mostly of students. [*Edw. Pocock's*, ob. 20 *Sept.* 1691, is

given at length]. The library we could not see, for it was supper-time. Hall, exceedingly large and lofty, but otherwise mean and ugly; there was such a stench of bread and meat, that I was driven out; I could not eat or live in such a place. Our disgust was increased by the coarse and filthy table-cloths, the square wooden trenchers and wooden platters to receive the bones. [See above, p. 356 l. 26]. So it is in all the colleges. Both *socii collegiorum* and students or scholars dine here; those of quality however dine in their rooms, but the cost is excessive. Old court of the college; new court. At 7 o'clock Messrs. *Grassy* took us to a *collegium musicum*, which meets every *Wednesday*. The music was but poor, but they assured us, that in winter, when the best performers are in residence, it is much better. However the *magister artium*, who played general-bass on a clavichord, said to have cost £18, did his part very well. The music lasted till 11, when the reckoning was called for, and every one paid his share: from us, as strangers, they would take nothing.

Pp. 136-141: 28 *Aug.* In the afternoon the Messrs. *Grassy* took us to their countryman Dr. *Lavater* of *Zurich*, a grandson of the famous divine and son of the prof. med. at *Zurich*, to hear the beginning of a *cursus anatomicus*. As he had only lately been licensed to lecture, and had no corpse to dissect, he began with osteology. He lectured in english, which he speaks pretty fluently. Latin *Englishmen* could not well follow, partly from ignorance of the language, partly because of the difference in pronunciation. The regular hearers were about 12; the place, a small vaulted room under the *Ashmolean*. When the lecture was over, we proposed to see the laboratory, and hoped to have everything explained to us by Dr. *Lavater;* but he excused himself, as not knowing the uses of the various instruments; he appears not to be so skilful in chemistry as in anatomy. This laboratory originally was used by the royal society, and many fine discoveries were made here. But since the

society has become great, and removed to the capital, it has decayed. Nor has the laboratory itself been maintained in the condition, in which it is described by *Benthem* p. 350 seq. The present prof. of chemistry, *Richard Frewin*, does not trouble himself much about it, the operator, Mr. *White* (said to be a great debauchee) still less. Thus, though the stoves are in a tolerably perfect state, the finest instruments are almost all broken to pieces, and the whole place is filthy. And this in *England*, where all studies, chemistry in particular, are supposed to be flourishing in the utmost perfection! Strange that *Gottfried* in *London*, by birth a *German*, and a venetian *Jew*, also in *London*, have far finer laboratories, than the royal society and the apothecaries. Next we walked behind *Magd. coll.* Park and alley; large oak-tree, said to be as old as the college; deer. Strange statues (*Délices d'Angleterre* III 531). Pity that the *monstrum* or *Brutum* Dr. *Sacheverell*, member of this college, and now resident, does not take his place among these grotesque figures.

P. 141: 29 *Aug.*, in the morning we examined the *Bodleian* MSS.; in the afternoon we began to compare the *Ashmolean* MSS. with the printed *Catal. MSS. Angl.* The late *proto-custos Lloyd* is said to have supplied the descriptions for this latter; their only fault is that they are too minute.

Pp. 141-2: 30 *Aug.*, in the morning again at the *Bodleian*. In the afternoon in *Ch. Ch.* library, a good collection, in good order. Those of the college who were with us, professed to know of no MSS. So we went into a shop, and bought some books, chiefly in english, such as are not to be bought in *Germany* or *Holland*. Latin books it would be folly to buy, for they can be bought in *Holland* for a third of the price which must be paid here. The smallest 12mo. costs 18*d.* or 2*s.* The best is, that all books are neatly bound in calf. One is allowed to examine the books on the shelves; though most *English-*

men are not so curious. Mr. *Karger* declares on his honour that he has seen an *Englishman* buy a yard of books, as they stood on the shelves, to fill up a gap of that length in his library. No books are bound in vellum, but all uniformly in calf.

Pp. 141-2: 31 *Aug.*, *Sunday*. In the afternoon we attended service at *Magd. coll.*, in order to see the notorious Dr. *Sacheverell*,* who is *socius* of this college; whom we had seen from our house the day before, riding in from the country. He travels about everywhere, agitating the people, who come out to meet him by hundreds, especially the women; his journal is printed weekly in *London* like a newspaper, and sold dear. We had a good view of him during the whole service, and were surprised, that so well-made and well-favored a man should meddle with such foul plots.

Pp. 143-4: 1 *Sept.*, examining MSS. in the morning at the *Bodleian*, in the afternoon at the *Ashmolean*. [Transcript of an epitaph on *Bacon* in *St. Michael's* church at *St. Alban's*].

Pp. 144-8: 2 *Sept.*, it being a fine morning we ordered horses for *Woodstock* (6 miles), to see *Blenheim castle*, begun 5½ years ago, and reported to have cost £800,000, though it is little more than half finished; 800 workmen are employed upon it. The rooms are small [cf. *Reliquiae Hearnianae*, 1869, II 47-8]. The bridge, the costliest and most useless ever built: water-works: tame fish, which swim up at call 'Come, poor fellows.' Lawns, mown three times a week in wet weather, and rolled daily.

Pp. 148-9. At 4 o'clock we returned, taking *Godstow* on our way (*Délices d'Angleterre* III 588). Fair *Rosamond;* subterranean passage a mile long between a monastery and a nunnery.

Pp. 149-153: 3 *Sept.*, in the morning comparing the *Bodleian* MSS. with the printed catalogue. In the after-

* [See pp. 235-6; *Letters from the Bodl.* I 190, 201].

noon, first in *Merton-college* (*Délices d'Angleterre* III 577). The library is tolerably extensive; the MSS. stand among the printed books. Astronomical instruments; skeleton; portrait of *Duns Scotus*, a former member of the college, '*verzweifelt hässlich.*' Chapel: east window by *W. Price*, given by *Alex. Fisher*, sometime fellow, 1702. Tapestry; tombs of learned men [the epitaph of *Ri. Lydall*, M.D. warden, ob. 5 *Mar.* 1703-4, aet. 84, given at length]. Sun-dial by *Jo. Bainbridge med.* and *math. prof.*, to which a pillar of the building serves for *gnomon.* Garden. Next we went to *Lincoln-college* (*Délices d'Angleterre* III 555). Two courts; chapel.

P. 153: 4 *Sept.*, in the morning we stayed at home, as it is a festival, St. *Bart.*, which is kept throughout all *England*, in memory of the massacre at *Paris.* Afternoon in the *Ashmolean* library.

6 *Sept.*, in the morning at the *Bodleian.* In the afternoon we were to see the stones, kept in cupboards in the court of the *Ashmolean;* but Mr. *Parry*, who alone has the key, did not appear. As the day was lost, and the weather fine, we went to walk in the alley behind *Magd. coll.*

8 *Sept.* Writing letters. In the afternoon Master *Paullus*, gardener at *Woodstock*, brought us a letter to his father, at *Marholz* in *Isenburg.*

P. 153: 9 *Sept.* and following days. Morning busy with *Bodleian*, afternoon with *Ashmolean* MSS.

Pp. 154-5: 13 *Sept.*, in the afternoon Mr. *Parry* had promised to shew us the stones; but as he was late, I turned over the 28 (*i. e.* 1097-1034; not, as stated in the catalogue, 39) volumes which *Ashmole* used in composing his book. Among them are many transcripts of originals, some since printed in his 'history of the Garter,' some by *Rymer.* At last Mr. *Parry* came, and shewed us the stones; such a collection I never saw. The collector [*Edw.*] *Lhuyd* has described them excellently in his [*Ichnographia*, Lond. 1699. 8vo. new ed. by *Wm. Huddes-*

ford, Oxon. 1760. 8vo.]. As only 125 copies of the book were printed, and it costs a guinea, and is now out of print, Mr. *Parry*, who helped Mr. *Lhuyd* greatly in the collection, intends to publish an enlarged edition. The fossils were classified by *genera* and *species*. In the last cupboard was a large drawer full of antiquities, dug up in *England; fibulae*, lamps, sacrificial knives, fragments of a fine urn, representing a roman funeral.

P. 155: 14 *Sept.*, *Sunday*, at home, because of a violent wind. 15 *Sept.* and 16 *Sept.*, morning, engaged on MSS.

Pp. 155-7: 16 *Sept.*, afternoon, took boat on the *Thames*, to see a race, 1½ m. from *Oxford*. Speed of english horses. Story of a thief who rode on one horse from *London* to *York* in one day.

Pp. 157-8: 17 *Sept.*, in the morning at the library, where Dr. *Hudson* fixed the prices of the duplicates which we had selected: it was so high, that my brother only bought a few mathematical books. I was not a little angry at his often asking 10*s.* for a book, for which he afterwards would take 5*s.* or 6*s.* He is said to be very selfish, and to have made much money by dealing in books. He has made many enemies by his avarice, and is commonly called 'the bookseller.' He is not regarded as a man of much learning, nor in what I saw of him, did I find much. He seems very friendly, but has a very ugly trick of crying out 'he! he! he!' every instant, like the boors, so as to be heard all over the library. He does not attend very diligently to the library; the new catalogue has been chiefly made by the two sub-librarians Mr. *Crabb* and specially Mr. *Hearne*. This *Hearne* is a man of 30, and very mean to look at, but exceedingly diligent, and of good acquirements. He is only porter of the library, and shews the anatomy room, to which he sticks very close, because of the fees. From the library he has only £10, as he assured me. In the afternoon was the second race, but as our time was

precious, and the wind high, we did not go again, but turned into *Merton-college*, to see the MSS.

Pp. 158-161: 18 *Sept.* After spending the morning in the *Bodleian*, we wished to devote the afternoon to the *Ashmolean;* but the sub-librarian went to the races, it being the third and last day. We did not care to go again, as time was so precious; besides, it is enough to see such a sight twice, unless one is an *Englishman* and can take pleasure in overdoing the poor animals. Still we would have gone, if there had been this time, as usual, a 'smock-race,' where women run in gown and shift, and men in trowsers without shirt, for the prize of a shirt. This time there was no such race; nor any 'whistlers' this fair. On a stage in the market people come forward, and whistle against one another for a hat, or for a piece of money which is thrown to them: sometimes the one which can hold out longest, sometimes the one who whistles in the lowest, or again in the highest, key wins. Or a prize is given to him who can pull the ugliest face; surely the maddest diversion in the world. In *All Souls' coll.* we found no one, at least no one who could or would shew us the library. So we went home, and my brother made a drawing of Mr. *Roussier's* bed. [A full description, and two engravings of this curiosity, 'contrived a double debt to pay, a bed by night, a chest of drawers by day,' is given in all seriousness].

Pp. 161-5: 19 *Sept.*, in the morning at the *Bodleian*. In the afternoon saw *Lincoln-college* library, containing few books and those ill-arranged, as they are in most college libraries. Could not see the MSS. Those given by Sir *Geo. Wheler*, preb. *Durh.*, some time gentleman commoner, were in a separate case: no doubt they will be fine *codices graeci*, which he collected on his travels with *Spon*. As he who had the key of the MSS. was not in the town, we went with Dr. *Büttner*, who arrived some days ago, to the *hortus medicus*. He brought an introduction to prof. *Bobart*, and as he has a great knowledge

of botany, I thought we could not see the garden better than in his company. [On their way they met a funeral procession, which is described at length; a number of people followed the mourners, each with a piece of rosemary in one hand, in the other a pair of white gloves wrapt in paper: these they receive from the house of mourning, at a cost of 18*d.* a pair to the relations of the dead. People of quality are buried at night by torchlight].

Dr. *Bobart** was already at the *hortus medicus*. I was amazed at the ugly features and insignificant appearance of this otherwise honorable and good man. His wife, a hideous old woman, was with him, but hideous as she is in her sex, so hideous, indeed uglier still, was he. A very long and pointed nose, little, deep-set eyes, a crooked mouth with scarcely any upper-lip, a great, deep scar in one cheek, face and hands as black and coarse as those of the lowest field-labourer. Dress and hat in particular were also very mean. Such was the figure of Mr. professor, whom one would rather take for the gardener; and in fact, he does nothing else but work constantly in the garden, and in botany itself is rather a good gardener than botanist. Still his diligence is commendable, both in the garden and the publication of the work of his predecessor [*Rob.*] *Morison*, a far more scientific man. He led us round, and shewed us all there was to be seen; the plants were pretty numerous, but not comparable to those at *Leyden* or *Amsterdam*. Greenhouse. Mr. *Bobart* complained of the losses by frost two years before. When he shewed us an *amygdalum nanam aegyptiacam flore pleno*, and related that when it first came in, Dr. *Hermann*†

* [A friend of *Ray's*. See *Letters from the Bodleian*, *Lond.* 1813, II 160-1].

† [*Paulus H.*, born at *Halle* 30 *June* 1646, prof. of medicine and botany at *Leyden* 1680, where he died 25 *Jan.* 1695; in 1687 he published *Horti academici Lugduno-Batavi catalogus*. *Lugd. Bat.* 8vo.].

from *Leyden* was with him, and cried out with tears in his eyes: 'That is my plant.' And so it was in fact: for when he was bringing it home, with many other plants which he had himself with great pains collected in *India* during 11 years, the ship was taken by a french privateer, and the good man lost all. Some of these plants were afterwards sent to Mr. *Bobart*, who restored not a few to Mr. *Hermann* on learning that they belonged to him. *Alga* floating in a little stone basin. Mr. *Büttner* assured me that he only saw from 6 to 10 plants which were unknown to him and specially rare: I have forgotten their names.

P. 166: 20 *Sept.* Busy with the MSS.

21 *Sept.*, *Sunday*, we did not go out because of the bad weather. Peculiarity of the english climate.

22 *Sept.* and 3 following days. Again searching the fine MSS.

Pp. 166-7: 24 *Sept.* Learnt from our host *Roussier* the way to clean bottles with a narrow neck and lackered furniture.

Pp. 167-171: 25 *Sept.* Saw St. *John's-college.* Courts, walks and garden. The books in the library are in tolerable number and well-arranged. The librarian, a brisk, lively young fellow, professed to know of no MSS. He shewed us first in hot haste, *mit rechter Furie*, some natural curiosities; fossils, a sheep with two heads and eight feet etc. But the chief curiosity was a bladder-stone of the size of a hen's egg in a golden box, bearing the inscription: 'This stone was taken out of the body of doct. *John King* lord bishop of *London*, descended from the ancient *Kings* of *Devonshire*, who deceased *London* 1621.' His arms, or those of his see, are below. Then we were shewn 32 tolerably large stones, found together in an ox. A likeness of *Charles I.*, drawn with a pen, the lines being verses from the psalms. Below was a latin inscription, stating that it was placed there by abp. *Laud* 1636. A breviary in 8vo. (*Paris. Germ.*

Hardoin 1530) said to have been qu. *Mary's* mass-book; we saw a similar one at St. *John's college, Cambridge*, etc. etc. A *Wickliffe's* bible given by *Humphr. Haygat* 'convictor' in 1620. Chapel; hall, 'small but tolerably clean, and did not stink so badly, as most of the others.' We next went to *Paradise-garden* at the end of the town by a tavern; there are countless little cabinets partitioned by hedges, where the *fellows* (*socii*) drink in summer. There are fine fruit-trees and yews. I had never before seen the yew in fruit.

Pp. 171-3. At dinner we had a delicious piece of roast veal: and when I gave the preference to english veal above dutch, which is too coarse, as the calves are there killed too old, Mr. *Grassy* assured me that he had tasted far better in *Italy*, especially in *Romagna*. There (as in *Switzerland*) the calves are fed out of leathern bottles, to spare the mothers: but in the *Romagna* eggs are first stirred up in the milk, which makes the calves very fat and well-flavoured. Then we saw *All Souls'* library. It is small and in a poor room. But as a col. [*Chr.*] *Codrington** has given the college £10,000 (a vast sum, which could have been spent better, than on a palace for these lazy *socios*, as most of them are) and his fine collection of books worth £3000, a new library is to be built. This *Codrington* is said to be a very able man; for when king *William* came the first time to *Oxford*, and was to be received in the *Sheldonian* theatre, and the university orator chanced to be ill, no one (shame upon them!) being found among all the members of the university, who could make a speech, this *Codrington* arrayed himself as a professor, and in the name of the university made the king an elegant latin speech. *Codrington's* new library is not yet in the college, but in a private house

* [Governor of the *Leeward Islands;* he increased *Le Clerc's* 'exigua supellex libraria,' as *Le Clerc* says in the dedication to his *Hesiod, Amst. 1 Jan. 1700*].

opposite. The MSS. were standing among the printed books, where I examined some of them.

Pp. 173-7: 27 *Sept.*, in the morning I examined a MS. of the latin gospels, with interlinear saxon version, 'given by Mr. *Rushworth*,* and is thought to be *Bede's* own book;' and the under-librarian solemnly asseverated that it was in *Bede's* own hand; whereas the scribe gives his name *Macretol* or *Macretuil* in the subscription. As it was just 11 o'clock, when I discovered this blunder, I must confess that I left the library this time in real anger. When we came home, our host Mr. *Roussier* had received various buckles, coffee-spoons, seals, etc. from *Wells* from *Jonathan Parfitt*, the first and true inventor of the so-called *Wells-metal*, which is like pure gold, and as heavy; if you rub it with 'rotten-stone' (found often in *England*, so that it costs but 4*d.* to 6*d.* the lb.; known in *Holland* as 'engelsche steen') it takes a deep gold colour. The inventor has become very rich; he keeps 30 people always employed, and cannot execute orders in less than two or three months; so great is the demand. In the afternoon again to the *Ashmolean*, to see the MSS.

P. 177: 28 *Sept.*, kept at home because of the rain.

Pp. 177-9: 29 *Sept.*, in the morning at the *Bodleian;* in the afternoon at the *Ashmolean*. I then wished to see one or two things in *Antony Wood's* library, but the key was not at hand. So we went to *Brasenose-college*. The library is pretty numerous, but they professed to know of no MSS. though 16 are named in the *Catal. MSS. Angl.* We then visited the schools (*auditoria*). They are almost all alike, tolerably large, but quite empty. The theological school is the best. Behind this is a hall for ceremonials, with raised benches all round; but the *Sheldonian theatre* now serves this purpose. In the school of history and grammar is *Wm. Camden's* portrait, with an inscription stating that it was set up by *Degory Whear*, his first professor.

* [*Macray* 104].

P. 179: 30 *Sept.* Again in the *Bodleian* and *Ashmolean.*

1 *Oct.*, in the afternoon we went into *Magd. coll.* library, which is tolerably large and bright, and furnished with a large number of books, principally theological and medical; of the latter this is said to be the finest collection in *Oxford.* We could not obtain sight of any MSS.

Pp. 179-180: 2 *Oct.* St. *Matthew's* day, all libraries closed in the morning. We visited Mr. *Zwinger*, a grandson of the author of the *Theatrum.* As we spoke of *Joh. Jac. Hofmann*, historical professor at *Bâle* and lexicographer, he told us, that he died unmarried only three years ago, and left behind him 10,000 dollars. Of his shameful avarice he gave a specimen; in order to save ink, he omitted commas and the dot over the i. When visitors detained him too long, he sent them a quotation about the loss of time. He scarcely ever left his house, only once passed the city-gate, and never once reached the *Rhine* bridge. Yet he is said to have been passionately fond of chess, so as even to have given lectures upon it. He was also, which is surprising, a good poet.

3 *Oct.* Inspected *Wood's* MSS. in the *Sheldonian* theatre.

4 *Oct.* Saw *Oriel-college.* The library is small.

5 *Oct.* In the afternoon inspected *New All Saints' church.* It is regular and fine, adorned with stucco and with many coats of arms. The pulpit also is very stately.

Pp. 180-183: 6 *Oct.* In the afternoon we went first to *Pembroke-college*, one of the poorest in *Oxford.* The library we could not see, as the keys were kept by some one who was out of town. Then we went with Mr. [*John*] *Carswell*,* [*Savilian* prof. of astronomy], to the *Savilian* library. This is one of the most honest, intelligent and polite men that we met in all *England*, who spoke

* [*Uffenbach* calls him *Math. Cassuel.*]

perfectly impartially of the state of the country, both in respect of learning and of its political constitution. We talked much with him, especially about mathematics. He asserted that when *Halley* was with the famous *Hevelius*, he discovered that they could not see or observe anything with his telescope of 300 ft., and that his other telescopes were useless, because on account of their length, the centres of the lenses cannot be brought into a straight line. He asserted also that lenses of over great size were of no use, and that neither *Newton* nor *Marschall* here in *England* could produce anything of value in this kind. He praised a telescope of 80 ft., which he had seen at Mr. *Flamsteed's*, who obtained the lens for it of *Borello*. Of [*Rob.*] *Hooke*, who is so famous in *England*, he thought little; he regarded him as a good mechanician, but a charlatan withal, who made too much of his inventions. He did not approve *Newton's* invention of the small telescope, because the metal mirror was too liable to rust. When my brother asked, whether glass mirrors would not serve the turn, he replied, that they absorbed too many rays. When we spoke of military architecture, he said, that hardly four men in *England* paid any attention to it, because the *English* think little of fortresses; to this island they are not so needful, and might be dangerous as a focus of rebellion, in the present temper of the people. Civil architecture was pursued with some success. He mentioned, that *Chr. Wren* made the hanging floor, secured by screws, in the *Sheldonian* theatre. Of *Wallis* he said, that he had taken great pains to describe a method of making a square floor without props, whereas the thing was already done in the tower of the university. He said that *Wren* had the charge of St. *Paul's* cathedral. He praised *Halley's* invention of the longitude, and said that none had advanced so far therein as he; adding that it would not answer to search for the longitude through two telescopes by the course of the satellites, because on ship board only short telescopes could be used on account

of the motion; now satellites could not possibly be observed through short telescopes; besides an accurate clock was required for the purpose, which could not be had in ships. True, *Huyghens* had taken great pains to invent a clock *in situ horizontali perpetuo*, but as yet without success. Lastly he spoke of special instruments, which he had invented for applying the telescopes, but complained that he could take few observations because of the hilly site. He could not shew the instruments belonging to the college, not having the key; but assured us, that they were of no great consequence, excepting some quadrants. Some wooden quadrants he did shew us, given by one *Raimburg*. Then we went into the *Savilian* library.

Pp. 183-4: 7 *Oct.*, we went to see the fine library bequeathed by col. *Codrington* to *All Souls'*; it occupied three rooms in an apothecary's house. There are said to be 8000 volumes, and to judge by the look, there may really be as many. They are mostly valuable new french, spanish and italian books. Just above these rooms, eleven years ago, Mr. [*Thos.*] *Creech* resided, and hanged himself, as his favorite *Lucretius* did before him, whom he had edited with learned notes and translated into *English*. Some time before he had been expelled from *All Souls'* for his turbulence; he then took lodgings in this house. When he had resolved to hang himself, he made the apothecary believe, that he was going to *London;* who supposed that he was gone, till he was found hanging by the girdle of his dressing-gown [see *Reliquiae Hearnianae*, 1869, II 242]. The host told us that Mr. *Creech* was always greatly afraid of an upset when he had to travel by coach, and often fainted from terror of it; so that he generally travelled on horseback. So, when he gave out that he would go by coach to *London*, the host was greatly surprised. One would think that his reason for fearing driving so much, was that he was minded to end his life, not by a fall, but swinging in the air.

Pp. 184-5: 8 *Oct.*, at 7 *a.m.* we set out from *Oxford* with our host Mr. *Roussier*, and came, after a 9 miles' drive, to *Benson* [*Bensington*]; then to *Anly* [*Henley*], after another 9 miles of somewhat hilly road: here we dined. Then, 7 miles further, *Madyned* [*Maidenhead*]; and after 5 miles more, between 6 and 7 *p.m.*, we reached *Windsor*, and put up at the *Siren*.

Pp. 185-8: 9 *Oct.* In the morning we saw the castle. Poor knights. After dinner, we set out at 12 o'clock; but first at the end of the town stopped to see *Cato's* [*sic* for *Eaton*, i. e. *Eton*] *college*. All the scholars are together, in one large room. There are scarcely more than 50 books in the library. Then 5 miles to *Colnbrook;* thence across '*thieves' plain*,' so called from the frequent highway robberies, to *Honsly* [*Hounslow*] 5 m.; then to *Brentford*, 2 m.; *Kensington*, 5 m.; *London* 2 m., which we reached at 5 *p.m.*

P. 188: 10 *Oct.* Kept in doors because of the rain. 11 *Oct.* Called on Dr. *J. E. Grabe*, but he was at *Tunbridge*. 12 *Oct.*, in the evening, at the *Paris* coffee-house, we made the acquaintance of a scholar, named *Burg*, from *Breslau*.

Pp. 188-9: 13 *Oct.*, in the morning we first drove to pastor *Edzardi's*, from whom we bought some books; then to the *Tower*, where we bought at the mint some fine medals of the kings. Then to *Thomas Moor's* house, to enquire for *Humphrey Adamson*, sometime captain, now professor; but he was not in. We bought *Halley's* sea-charts for 9*s.*, as the variations of the needle are there given. Then to the *Guildhall*, to see the voting for lord mayor. In the afternoon we examined Mr. *Campe's* fine collection of ancient coins. For an *Englishman* he is very patient and courteous, and takes much trouble in shewing things to strangers; at the same time he has an eye to his own profit.

P. 190: 14 *Oct.*, in the morning we drove first to *George Hickes* in *Ormond-street*, famous for his excellent

*thesaurus linguarum septentrionalium.** He is a good, honorable man, some sixty years old, but talks very little. We spoke of various *anglo-saxon* MSS. and books; he was highly delighted when I told him of Mr. *Dietrich von Stade* and his intention of publishing *Otfried.* Then we drove to the duke of *Montagu's.*

P. 191: In the afternoon we drove to a pencil-maker's, both to buy black and red pencils, and to see the process of manufacture.

Pp. 191-2: 15 *Oct.* In the morning we drove to the mechanician *Culpeppers*, where we bought some instruments. Then to the *Old Bailey* to an optician, *Patrick*, where we saw barometers, among others *Halley's* ship-barometer.

Pp. 193-5: 16 *Oct.* In the morning we could not find the shop of the mechanician *Moxon*, where we wished to buy some instruments and books. Then to *Tothill fields*, to see a contested election between gen. *Stanhope* and a brewer named *Cross;* violence; *Stanhope* charged with filthy profanity in *Westminster Abbey.*

Pp. 195-7: 17 *Oct.*, in the morning called first on Mr. *Beatel* [*Ad. Buddle* of St. *Cath.* coll. see below 23 *Oct.*] in *Grays' Inn* to see his botanical collection, but he was out. Then went to *Covent garden*, to see more of the election. There were two great books, one for *Stanhope*, one for *Cross;* in one of these each elector wrote his name. Then to the famous german chemist *Gottfried* in the *Strand*, where we made some purchases. In the evening in the *Paris* coffee-house a watchmaker offered for sale an agate with a cross etched upon it, which he

* [On 8 *June* 1715 *Uffenbach* writes 'cultori *Uffenbachianae* bibliothecae augusto *Jo. Henr. Maio* fil.' (*Commerc. epist. Uffenb.* v 110): '*Hickesii* thesaurus vere thesaurus est, diu a me desideratus exoptatusque, nisi ingens deterruisset pretium, sed cum ad tuam aeque ac meam, hoc est, litterarum rem conducat, comparandum utique duxi, eo magis, quod raritatem operis, prelum vix umquam denuo subituri, aucturam olim pretium persuasissimum mihi sit.']

declared to be the work of nature: but baron *von Nimtsch* explained to us the art of etching and painting on marble.

Pp. 197-9: 18 *Oct.*, in the morning we drove to *Lambeth*, to see the archbishop's library, in a narrow gallery round a square court: there are many valuable new books, bought by the present abp. *Tennison*. We asked about MSS., but the librarian could not shew them. At noon he asked whether we would go to the chapel to prayers, which are always read before dinner. So we went. Afterwards we and the other strangers passed into a hall, through which the abp. and his people were ushered by a marshal into the dining-room. We followed and took our seats also. There were about 16 at dinner, chiefly english clergy. He keeps open table in this way several times a week, and the clergy of town and country avail themselves of the occasion. We could well have spared some of these gentry this time, as they made it impossible for us to speak much with him. He is an old man, of very courtly manners; we were surprised that at his age he sat bare-headed at table. He said but few words, and though the entertainment was tolerable, it was over in an hour and a half. The only toast was the abp's health. After dinner he asked us of our country, and who we were, and of some german scholars, and so dismissed us. In the evening to the play: 'the changes' followed by 'the stage coach.'

19 *Oct.* Kept at home because of the rain. 20 *Oct.*, in the morning called on Dr. *Woodward*, but in vain. In the afternoon to one *James Hempel's*, to see his new invention for casting seals.

Pp. 199-201: 21 *Oct.* Bought *Charles Brown's* writings, which, as atheistic, have occasioned great stir in *England*. In the evening baron *von Nimtsch* told us, that this *Brown* had conceived a passion for his deceased wife's sister, and, when she refused him, wrote a defence of such marriages. When this did not convince her, he threatened to shoot himself before her face, which he did. Some

thought, the pistol went off against his will: but others deny this, as *Brown* in his writings had openly vindicated suicide. Respecting *Asgill** and his book, to prove that a man, if he had faith, might escape death, we were assured that it was not written in earnest, but to please a lady, who set him the task, he having maintained, that anything in the world could be defended. Baron *von Nimtsch* denied that he was turned out of parliament because of this book; it was because of his debts; the book, which had been published seven years before, was a mere pretence. The earl of *Rochester's* foul satire against *Charles II.* and his shameful comedy '*Sodom*', are not printed with his other works; the former has never been printed, the latter is very hard to come by. It is astounding that so godless and abominable a theme should not only have been elaborated by any man, but acted in the theatre in the grossest way before a king. However the general excesses and in particular the amours of this king, to which *Rochester* was always a party, are only too well known.

P. 201: 22 *Oct.*, in the morning kept in doors because of the rain. In the afternoon visited Mr. *Pauli*, son of the famous court physician of *Denmark;* he gave us some good addresses, and promised to introduce us to the man who cracks glasses by shouting: cf. *Morhof* 'de scypho vitreo, voce humana fracto.'

Pp. 201-2: 23 *Oct.*, in the morning we visited the famous Dr. *Joh. Ernst Grabe,*† a short, spare, plain man,

* [*John A.* See *Brydges, Restituta* III 64].

† [See *Bentley's Correspondence* 151, 246, 613; *Whiston's Memoirs of Clarke* 32; *Tholuck, Das akademische Leben* u. s. w. I 34; ind. to *Reliquiae Hearnianae.* There is a critique on his ed. of the *cod. Alex.* in *Mich. de la Roche, Memoirs of literature,* 2nd ed. *Lond.* 1722 I 53 seq., 65 seq. *Hickes* speaks of him in the highest terms, *Letters from the Bodl.* I 221-2. *Mill's* notes on *Hippolytus* wrongfully ascribed to him, *Fabricii Vita* 150, 154. See further *Calamy, Own Times,* II 249; *Macray's Annals of the Bodl.* 149; *Ammon, Gallerie merkwürdiger Personen* etc. *Erlang.* 1833, p. 355

with a strong squint, from 40 to 50 years of age. He received us very politely, and greedily inquired after literary news from *Germany*. We begged him to shew us the famous *codex Alexandrinus*, which he promised to do; but excused himself for this time, as he had a necessary engagement. He told us what trouble he had in procuring for foreigners access to the MSS. of the *Bodleian*. But since the student *May* had purloined some MSS., they had been much more strict. This he said, when I complained of Dr. *Hudson's* jealousy of him.

P. 202. In the afternoon we saw the fine collection of plants at Mr. *Beathel's* or *Buddel's* [*Buddle's*, see above, 17 *Oct.*], a preacher residing in *Grays Inn*. He had some 20 large volumes, all in good order: the most curious was one of mosses, some 300 kinds. He had a microscope with them, that we might the better see the structure: it is very admirable. A volume of 150 sorts of indigenous grasses was also well worth seeing. In the other volumes are not a few exotics. He is a very gentleman-like and agreeable man, of about fifty.

Pp. 202-7: 24 *Oct.*, set off at 7 *a.m.* for *Hampton-court*, taking on our way the duke of *Somerset's* opposite to *Isleworth*. Gardens and pictures of *Hampton-court*. The king of *France* offered £300,000 for *Raffaelle's* cartoons. Saw *Richmond* on our way back, and were in some fear of highway robbers, as the roads are very insecure.

Pp. 207-212: 25 *Oct.*, in the morning we went to *Kensington*. Portraits by *Holbein;* barometer by *Tompion;* portraits of the four indian kings, who were in *London* some time ago. Clock by '*Samuel Watson*, now in *London*,' but made at *Coventry*, giving not only the hours, but the courses of the sun and moon according to the system of *Ptolemy*, and the courses of all the planets according to that of *Copernicus*. In the evening at the coffee-house Mr. *Kerger* told us that the famous *Jo.*

seq.; *Nicéron, Chauffepié, Chalmers*, and the introductions to the O. T.].

Joachim Becher was the inventor of the art of water-works adopted here, but was ill-rewarded; once he lived in great repute and made much money, but lived a very loose life, so that he died quite poor, and his daughter was in service at a schoolmaster's in *London*. Speaking of libraries, Mr. *Kerger* assured us that there were indeed many amateurs here, but they collected books without intelligence; he had seen with his own eyes a great lord draw a tape out of his pocket, measure off a row of books without looking at their titles or contents, and then bargain about the price by the yard. Baron *von Nimtsch* said that the author of the 'true-born *Englishman*' and of the 'review of *London*,' had been put into the pillory, for the bitter satire therein contained against *England*. We were told that Mr. *Hautsch* from *Nürnberg* made steel red-hot by hammering. We learnt also certain chemical experiments [described at length]. Mr. *Benedetti* shewed some choice medals. Baron *von Nimtsch* told us that the duke of *Buckingham* possessed many fine autograph sketches of machines invented by the marquis of *Worcester*.

Pp. 212-3: 26 *Oct.*, *Sunday* afternoon, to *Chelsea*, to see lord *Renlo's* [*Ranelagh's*] house there, but as he was at home, we could not obtain admittance. Then to the medical garden of the *London* apothecaries; thence to the coffee-house noted for its rarities.

Pp. 214-9: 27 *Oct.*, in the morning to Dr. *Grabe's* where we at last saw the *codex Alexandrinus*. [Described at some length; Dr. *Grabe* argued that it was written by *Thecla* from the mistakes in the division of words etc. He was busy with the third vol., the prophets; for the second he was waiting for the *codex Masianus*, in the possession of a son of prof. *Lente* of *Herborn*. He himself copied the three volumes of the *codex*, and collated them in presence of three witnesses, that, in the event of his sudden death, they might certify the accuracy of his copy. The proofs were corrected by his copy, the last revise by the original]. From Dr. *Grabe* we went to

the *Royal bagnio* in *Newgate-street*, fitted up in the turkish fashion (*View of London* II 197). At the door were scales, and some lost 8 or 10 lb. weight while in the bath. Then in a print-shop we bought the 'Cryes of *London*,' 74 leaves, for half a guinea. Next to the watchmaker *Schulz* from *Breslau*, who astonished us with the speed and exactness with which he drilled a hole in diamonds and rubies. Then we bought some gold-beater's skin, made of lambs' bladders; of great service for healing wounds.

Pp. 219-221. In the afternoon to another watchmaker, *Chr. Holfom* [?], to see his new alarums. Thence to see the 'state-bed' worked by the nuns of *Brabant* for the elector of *Bavaria;* as it was not paid for, it was sold here, and is now to be disposed of by lottery. It is valued, with the tapestry belonging to it, at £9000. In the evening we drove to the so-called latin coffee-house, near St. *Paul's*, to see a book-sale. This is very convenient; one drives out in the evening, drinks a cup of tea or coffee, smokes a pipe, and can bid, when a good book turns up. I bought several, much cheaper than they can be had in the shops. We found Mr. *Kerger* there also, who explained the use of borax in glass-painting.

Pp. 221-3: 28 *Oct.*, in the morning called again in vain upon Dr. *Woodward*. Then to Mr. *Dandrige* [?] to see his collection of insects. Each several butterfly or fly is glued down between two glasses. He shewed us also birds' nests with their eggs; also an 8vo. book, containing drawings of all the english spiders, 115 in number, with a short description in english; a great collection of plants in 12 volumes. A fine volume of *fungi*, drawn from nature, was at the painter's. 'At the sign of the sugar loaf in *Salisbury* court,' my brother bought, for use in grinding glass, putty and emery, each 2*s.* a lb.; and 'lapp,' a coarse cloth, as thick as one's finger, very useful for polishing, 6*s.* a yard.

Pp. 223-6. In the afternoon at the mechanician *Rohly's* [?], whom we asked for *Moreland's* calculating instrument; he offered to make one for five guineas. They are said to be more convenient for long calculations than the *bacilli Nepperiani*. *Rohly* shewed us various object-glasses. He had two other convexo-concave lenses, which he intended to use for a reflecting telescope of *Newton's;* this invention of *Newton's* he praised highly, as if there were none like it. Then we went to the natural-philosopher [*Francis*] *Hauksbee* [where they saw experiments on light, and on the air-pump; these last described at length, with a plate].

Pp. 226-8: 29 *Oct.*, in the morning in *Westminster*, at *Wesenbeck's* from *Augsburg*, who casts portraits and seals in glass. Then to Mr. *Pardin*, a maker of watchmakers' implements; he is very reasonable, and will not abate of the price first asked. Then to the bagnio in St. *James's*. In the afternoon we tried to find *Jackson*, a mechanician, who has invented a coach that cannot upset etc., but he was at *Cambridge*. Again with Mr. *Kerger* at a book-sale in a coffee-house. Experiment of *Hauksbee's* on refraction. Baron *von Nimtsch* taught my brother various tricks in chemistry and magnetism, as how to make a solid glass out of spirits, oil and other liquids.

Pp. 228-231: 30 *Oct.*, in the morning called on Dr. *Woodward* for the fifth time, and at last found him at home; but were shewn into an antechamber. When we had stood there a good quarter of an hour, he first sent his boy to ask our names: after another quarter of an hour the boy came back, saying, 'his master was still in bed, as he had sat up somewhat late the night before; it might be half an hour before he got up, if we could wait so long.' We left our interpreter and servant behind, with orders to summon us, when it was convenient to the man, and meanwhile drank a cup of coffee in the next coffee-house. When one of them came for us, we set off at once, but must again wait some half-hour in the antechamber. At last his boy called us and led us

through two rooms to the precious Mr. Doctor. He stood stiffly up in his silk dressing-gown, and with an affected air and screwed-up eyes, asked who we were, and where we came from. But when we begged for a sight of his cabinet, he excused himself, saying that in half-an-hour he had to attend a consultation, which he could not possibly put off, and prayed us to come again the next afternoon at 3. When we were about to take leave, he begged us to stay awhile, and called to his lad, 'make haste,' intending, as we supposed, to offer us chocolate, according to his custom. For, as Dr. *Kerger* and others assured us, he presents it to all strangers, and that with such ridiculous fuss and ceremony, that one can scarce refrain from laughing. For till the chocolate comes, he keeps urging the boy with every variety of expression; a shouting to which, much to our disgust, we were forced to listen some half-hour. But this time we had not the honour to drink a cup with him; for though the boy brought a silver can and a cloth, it was only for shaving; and we were to be favored with the privilege of looking on. We had heard already of more than four foreigners, who had received the same treatment. But we excused ourselves, and said we would not detain him, and got away, though he several times begged us to stay. Thence to an optician, named *James Praun* [*? Brown ?*].

Pp. 231-3. In the afternoon we saw in *Fleet-street* a great baboon or ape, which performed all sorts of cunning tricks; danced very cleverly on the rope, threw itself into all sorts of postures, smoked tobacco etc. We saw also the monstrous artillery-drum which is so much talked of, said to have been taken from the *French* at *Lisle*. In the evening we were again at the sale and bought some books. We saw also book-ladders such as are commonly used in *England*, and are convenient for the small space they occupy. They consist of two half-cylinders, hollowed inside, so as to receive the steps;

when folded up they look like one pole. Their fault is want of steadiness. We met again Dr. *Wilhelm Kerger*, and learnt from him some optical experiments and the method of casting metal mirrors.

Pp. 233-5: 31 *Oct.*, in the morning we drove to *Stone-street*, to see the fine collection of shells formed by the minister of the church in the *Stock-market*.

Pp. 235-7. In the afternoon we drove again to Dr. *Woodward*, and at last attained our end, to see his things. Yet he kept us waiting, as his way is, again a good half-hour in his ante-chamber; and then complained that we were not quite punctual and had not come half an hour before. This is said to be the uncivil compliment, which this affected, learned charlatan pays to all strangers that come to him. He shewed us first all kind of precious stones found here and there in *England;* then some minerals, and then petrefactions, his strong point. Not only was the quantity amazing, but the specimens were select and fine. Amongst others he shewed us shells filled and partly overgrown with stone of all kinds, even the hardest flint. Specially curious was the collection in which he shewed us the whole growth of the *conchylia* from first to last. He had also many stones containing fossil plants of all kinds; shells covered with metals and ores, and partly also filled with them; amongst the rest very many fine ammonites. He had a cabinet filled with ancient urns and vases. In another were great fossil snails and ammonites, yet not so large as those of Mr. *Reimers* which we had seen at *Limburg*. In another he had a good number of MSS., chiefly relating to the natural history of *England*, which, as he professed, were mostly of his own writing. When he opened this, he said, 'now he would shew us, that he was not *idle*.' We did not at once catch the meaning of the word in english; and supposed he meant, according to the pronunciation, that he was not *eitel* (vain). As he made a great boast of these works of his, we could scarce hold from laughing.

Among these books was a volume, in which he had had all his *conchylia* tolerably well drawn. Again a fine *herbarium vivum anglicanum* of his collection, in which the plants were quite fresh and well preserved. In another room he had a good store of *conchylia* of all sorts; and with them we saw a great curiosity, the *Muscovy* vegetable sheep, described at length by *Adam Olearius* in his travels. It was not a full span high, bright brown, and the wool not like proper, long, wool, but like the heads of reeds, yet somewhat more woolly and longer-haired, so to say: this plant draws its nourishment through the feet, which serve it for roots. This is one of the greatest rarities which we have seen on our travels. Dr. *Woodward* shewed us all his things with such an affected air and such screwing up of the eyes, that one cannot help laughing; though he suffers you to laugh as little as to speak, requiring every one to listen to him as an oracle, approve and extol all. You must listen to his opinion *de diluvio et generatione antediluviana et lapidum postdiluviana*, till you are sick of it. He repeats whole pages of his works, accompanying them with running panegyrics. The maddest thing of all is, that he has many mirrors hanging in every room, in which he constantly contemplates himself. In all he does he behaves like a woman and a conceited fool. He is a man between 30 and 40, unmarried, but *criminis non facile nominandi suspectus.* Very strange stories are told of him, and Mr. [*Chr. Heinr.*] *Erndtel* has very cleverly described him in his letter *de itinere anglicano*, at which he is very angry, and continually rails at this *German.* This is supposed to be his reason for disliking the *Germans*, and throwing such obstacles in the way of their seeing his things, as we learnt to our cost.

Pp. 238-9: In the evening baron *von Nimtsch* told us of the prodigiously large and precious diamond, belonging to an *Englishman* named *Pitt.* We wished to see it, but were told that it was impossible, as Mr. *Pitt* continually changed his name, and his residence when in

London, for fear of being attacked or murdered for this diamond. It is said to be far larger than that of the duke of *Florence*. The baron has had it in his hands, and confirms the truth of the description which he allowed us to copy: 'Mr. *Pitt's* great diamond weighed, when rough, 410 carats; but when it has been cut, it will weigh 135½ carats.' Observe: a diamond of 30 carats is worth £12,000; but if the weight rises to 32 carats, the value is far greater. If it exceeds 32 carats, the increase in value is out of all proportion to the increase in size. A private person has offered £80,000 for this great diamond; but in truth it is almost priceless. The cost of cutting it would amount to £5000; the chips would be worth at least £8000. To break it into small pieces would cost £1400. It is about 1¼ inches in diameter. At 8 o'clock *p.m.* when we came home, we found Dr. *Pauli* waiting for us, to tell us when we could see the *Scotchman* who breaks glass by shouting. He also told us how to gild steel.

Pp. 239-244: 1 *Nov.*, in the morning we packed up our books and goods in three bales, to send them to *Holland*. At noon we dined at the *Blue Bell* in *Clare market*. There a *Scot*, *Cherbourn* [*Sherbourne?*], of good family, well-made, with a very strong voice, singing a good bass, broke several double flint glasses by shouting. [The process is described at length]. He is upwards of 40 years old, a loose liver and deep in debt; he speaks scotch, irish, english, dutch, german, italian, french and latin. Baron *von Nimtsch* declared that a danish captain, *Drayer*, who died here some time ago, could do it still better. Our *Scot* also played the flute admirably, and imitated the sound of other instruments; he also played all sorts of juggling tricks. In the company was Mr. *Meyer*, M.D. of *Stuttgart*, who has been here some time. He is a learned, well-read man, and a good bibliographer. He talked much of his MSS., an old and valuable *Statius*, many letters of *Casp. Scioppius*, *Andr. Schottus*, *Is. Casaubon*

and *Chr. Forstner.* He professed to have collected more than 4000 *anonymi* and *pseudonymi*, chiefly legal writers, very few of whom were in the new edition of *Placcius.* He is a man of about 40, but as I thought: *vir beatae memoriae, expectans iudicium.* [This is commonly said to have been suggested as an epitaph for *Joshua Barnes;* but here it is quoted before his death]. Towards evening we went with Mr. *Pauli*, and a native of *Holstein*, named *Fleischer*, to a concert given by a *Frenchman*, *Binet*, landlord of the '*Romer* tavern in *Gerard-street.*' There was a fine collection of musical instruments, and among them two large harpsichords, valued at £200 a piece, by two of the best makers in *Antwerp*, *Hans Rucker* and his son, called for distinction *Jean.* Mr. *Fleischer* played with great execution, and sang both a bass and a very soft tenor; he nearly equals *Nicolini.* Afterwards in the coffee-house Mr. *Kerger* taught us how to reduce bas-reliefs and seals, an invention on which *Wesenbeck* professed to have laboured for nine years.

2 *Nov.*, in the afternoon we went into the church in *Covent-garden*, which ranks next to St. *Paul's* among *London* churches; we could not guess why. In the portico the elections of members of parliament take place.

Pp. 244-7: 3 *Nov.*, in the morning took leave of Mr. *Edzardi* and prepared for our journey. Then we drove to Mr. *Benedetti's*, and saw his antiquities, books and other curiosities. One thin volume in atlas fol. contained pen-and-ink drawings of sixty fortresses in the spanish *Netherlands.* It formerly belonged to the notorious *Hadrian Beverland*, who notes that he gave 125 guineas for it. It was the work of *Bernard de Gomme*, born 1620, knighted by *Charles I.*, engineer and quarter-master-general under *Charles II.* and *James II.*, who died 23 *Nov.* 1685. Also catalogues, written by *Beverland*, one of books, the other of coins; both intended for the press. Both the books and coins sold much below their worth: Mr. *Benedetti* shewed me a printed sheet, in which *Bever-*

land complains of being cheated, having received scarce £500 for his library, which was worth more than £5000. We would gladly have visited this *Beverland*, who lives at *Fulham;* but were told that he is quite distracted, and supposes that everybody is aiming at his life. He is said to grumble most at his mistress, who had been a maid-servant with *Is. Vossius*, and for whom, as she had borne him a child, he was obliged to provide. We drove also to *Boet*, a *Swede*, in St. *James'-street*. He is the most famous *émailleur* in *England;* and with him young *Zinck* from *Dresden* works.

Pp. 247-252: In the afternoon Mr. *Campe* took us to Dr. *Hans Sloane*, who received us very politely, quite otherwise than that puppy Dr. *Woodward* had done. He immediately addressed us in french, which is very unusual for an *Englishman;* for they will rather stand dumb, than speak with a foreigner in any language but their own, though they may be very well able to do so. His *Charleton* cabinet; his own collections made in *India*. He had refused £15,000 offered for his stores by the venetian ambassador. Animals and fishes, dry or in spirits of wine; shells; one *cochlea terrestris*, oviparous; corals; foreign costumes and armour; agates; gems and vessels of precious stone; coins; stuffed birds and beasts; edible nests; books of drawings by the best artists, of animals, flowers, costumes, from all parts of the world. Some MSS. chiefly medical and modern. Owing to his great practice he has no time to spare; it is said he can make a guinea an hour; so we must regard it as very courteous in him to have give us from 2.30 to 7 o'clock. Being a great traveller, he is very affable, especially towards *Germans*, and those who have some sympathy with his pursuits. Then we drove to *Thomas Smith*, who makes human eyes of coloured glass; an invention of his father-in-law's. Then we went to the *Paris* coffee-house, partly to say good bye to baron *Nimtsch* and Dr. *Kerger*, partly to see the famous smith *Honeyman* [a mimic and

ventriloquist]. We had still much to see in *England;* but did not care to spend the winter in the country, partly because of the unhealthy climate, partly because of the disturbances consequent on a change of ministers: nor would we stay longer, for fear of a rough passage.

Pp. 252-3: 4 *Nov.*, in the morning we set out in a coach hired for £5. We dined at *Brentwood;* found *Chelmsford* in the ferment of an election; the mob shouting *Child! Child!* (the Tory candidate's name) and pelting us for lukewarmness in his cause. Spent the night at *Witham.*

Pp. 253-4; 5 *Nov.*, in the morning we set out at 6 for *Colchester*, where we bought a barrel of oysters for 5*s.*, dined at *Manningtree*, and reached *Harwich* at 4.30; where we put up at the *Rotterdam.* Foul winds kept us here 6 days; nothing to see, nothing to do, poor fare, and a terribly long bill, *ein ganz entsetzlich Geld.* Every day we spent 30*s.* a head, and should have starved, but for our barrel of oysters. The captain was in league with the landlord. The second day we sent back our interpreter, *Lamorale Henry*, who had cost us half a dollar a day, with the returning coach.

Pp. 254-5: 10 *Nov.* In the afternoon, walking along the beach, we saw a field full of flint stones, in the shapes of all manner of bones. Returning we saw a true english, or rather devilish sport. Some lords, waiting for the packet-boat, had promised two sailors a crown, if they would strip to their trousers and fight with fists. Their faces were running with blood, and their bodies were as blue as an apron. Whenever they wanted to give over, the spectators tossed them a shilling, to keep them to it. This is a common pastime of passengers.

Pp. 255-9: 11 *Nov.*, at 6 *a.m.* we put to sea; as we passed the fort in the dark, the guard fired at us: after sailing about a quarter of an hour we ran aground, and did not get off for half an hour. A *Swede* who was with us said that on his way to *England* he had been 18 days

on the passage. On 12 *Nov.* at 8 *a.m.* we came to anchor off *Goeree*, and stayed there, with nothing to eat but some old ship's biscuit, for which we had to pay dear; it was night before we landed at *Helvoetsluys*.

NOTES.

P. 123 l. 1. 27 *July*. New style. *we*. The two brothers with their interpreter and servant.

P. 123 l. 6. *Délices d'Angleterre. Les délices de la Grande-Bretagne et de l'Irelande, par James Beeverel. Leyde.* 1707. 12o. 8 vols. The plates of the colleges are taken from *Loggan*.

P. 123 l. 11. *no better than a village. Edw. Ward's works*, 2nd ed., II 235: 'As for the town itself, it was so abominably dirty, that *Old-street* in the middle of a winter's thaw, or *Bartholomew-fair* after a shower of rain, could not have more occasion for a scavenger, than the miry streets of this famous corporation, and most of them so very narrow, that should two wheel-barrows meet in the largest of their thoroughfares, they are enough to make a stop for half an hour before they can well clear themselves of one another, to make room for passengers. . . . The buildings in many parts of the town were so little and so low, that they look'd more like huts for pigmies, than houses for men.' *Evelyn's Diary, Sept.* 1654 (ed. 1854, I 304): 'The market-place is very ample, and remarkable for old *Hobson* the pleasant carrier's beneficence of a fountain. But the whole town is situate in a low dirty unpleasant place, the streets ill-paved, the air thick and infected by the fens, nor are its churches (of which St. *Mary's* is the best) anything considerable, in compare to *Oxford*.'

P. 123 l. 12. *Höchst*. In *Nassau*, famous for *Tilly's*

victory over duke *Christian* of *Brunswick*, 10 *June* 1622. Its population slightly exceeds 2000.

P. 123 l. 13. *the inns. Ra. Thoresby* (*Diary* 5 *July* 1714) lodged at the *Red Lion*, kept by *Reyner*, a *Yorkshireman.*

P. 123 l. 15. *baron Nimtsch. Christoph. Gottlieb von Nimptsch*, born 1661, in 1674 was sent on account of religious persecutions from *Silesia* to the court of *Ernest the pious* of *Gotha* as a page, set out on his travels 1678, spent 12 years in *Rome*, visited also *Spain*, *France*, *Holland* and *England*, and died unmarried in *London* after he had spent 9 years there (*Zedler's Lexicon*, XXIV 954).

P. 123 l. 20. *Ferrari.* See *Gent. Mag.* 1744, p. 282 col. 1. 21 *May* 1744. Died 'at the earl of *Leicester's* house, *Great Russell-street*, *Bloomsbury-square*, Sig. *Dominico Ferrari*, doctor of laws, and fellow of the royal society, as well as a member of several learned foreign academies. He was a *Neapolitan* by birth, of an ancient family in that city, and practis'd as an advocate in his profession, with no less success than applause, 'till, by an accident, he became acquainted with a learned man of sir *Tho. Coke's* (now earl of *Leicester's*) retinue; by whose means, after serious consideration and conviction, he renounced his practice and the errors of the church of *Rome*, and became a member of that of *England;* and on his arrival here was appointed librarian to the noble family where he died. We hear that his body being open'd, a large stone of the size of a turkey egg was extracted, and that he left a valuable library to the earl. He was a gentleman of uncommon learning, inoffensive to all, and of a most agreeable and improving conversation.' To St. *John's* library he bequeathed a unique collection of early *Italian* and *French* books, some from *Bullinger's* library; they stand among the MSS. in shelf O (*Cowie's Catal.* pp. 115-34); among them is *Palearío's* long-lost 'trattato del beneficio di *Giesù Cristo crocifisso. Venet.* 1543,' republished

with a learned introduction and french and english versions by *Churchill Babington, Cambr.* 1855, who justly says (*introd.* lxxiv, lxxv): '*Ferrari* was undoubtedly a man of learning, and a copy of the lexicon of *Hesychius*, full of his MS. notes, may be worth the attention of some future editor.' Each of the books in class *O* has the following book-plate:

IN grati animi testificationem, ob plurima Humanitatis officia, a collegio Divi *Johannis* Evangelistae apud *Cantabrigienses* multifariam collata, librum hunc inter alios lectissimos eidem collegio legavit illustrissimus vir, DOMINICUS *ANTONIUS FERRARI*, J.U.D. *Neapolitanus*, 1744.

Teste

J. CREYK.

It is greatly to be regretted that *Ferrari* never carried out the design which *Courayer* attributes to him: *Histoire du concile de Trente . . par Fra-Paolo Sarpi . . , traduite . . par Pierre François Le Courayer. Londres*, 1736. 2 vols. fol. pr. p. xi: 'Entr' autres pièces qui m'ont paru les plus curieuses j'ai fait usage d'un recueil d'actes qui commencent à l'ouverture du concile sous *Paul III.*, et qui finissent à sa translation à *Bologne*, ramassez par un nommé *L. Pratanus Nervius*. Ces actes qui m'ont été communiquez par le Dr. *Ferrari*, et qui me paroissent très exacts et très fidèles, sont précédez d'un sommaire abrégé écrit avec beaucoup de liberté.' p. xii: 'Il y a plus à profiter dans la lecture d'un recueil de lettres des légats du concile sous *Paul III.* écrites pour la pluspart au card. *Farnese*, et au card. *Camerlingue*, que m'a fourni aussi le Dr. *Ferrari*. . . . Ce recueil aussi bien que celui de *Philippe Musotti* secrétaire du card. *Seripand;* . . . . ces recueils, dis-je, contiennent quantité d'anecdotes dont plusieurs méritoient d'avoir place dans l'histoire. Le cardinal *Pallavicin* qui en avoit eu com-

munication en a tiré bien des choses, mais toujours avec la précaution de n'en extraire que ce qui étoit favorable à ses vues. Il eût été plus avantageux au public de publier les recueils même, et je l'eusse fait avec plaisir si le savant Dr. *Ferrari*, qui me les a communiquez et qui a ramassé beaucoup de ces sortes de pièces, ne m'eût fait entendre qu'il se propose de les publier lui-même et de donner cette collection au public lorsqu'il aura mis en ordre tout ce qu'il a déjà recueilli, et tout ce qui se trouve dispersé ailleurs parmi ce qu'on a déjà publié de ce concile. . . . Plus j'ai eu occasion de consulter de ces sortes de pièces, et plus je me suis convaincu de la scrupuleuse exactitude de notre auteur; et pour le justifier contre la malignité de ceux qui l'accusent le moyen le plus court et le plus simple seroit de rassembler le plus qu'il se peut de ses sortes de memoires pour se convaincre par leur lecture de la fidélité avec laquelle il les a suivis. Une telle collection ne peut être que très curieuse et très utile; et dans le dessein où est le Dr. *Ferrari* de la publier aussi ample et aussi complète qu'il est possible, il sera très obligé à ceux qui auroient sur cela quelques memoires de vouloir les lui communiquer afin d'en pouvoir enrichir le public.' In 1710 *Dominico Ferrari* LL.D. *Neapol.* was incorporated at *Cambridge*. *Baumgartner Papers* in *Cambr.* univ. libr. x 81, *Tho. Baker* to *John Strype*, *Cambr.* 30 *Nov.* 1714: 'In your life of archbp. *Parker*, p. 255, you give some account of one *Petrus Bizarrus Perusinus*, and say, you have a bundle of his letters (italian) in your possession. That *Italian* was fellow of this college, for which reason I should be glad to see them, or any few of them that most concern himself. There is likewise an italian gentleman now with us (a very sincere convert, I verily think) who would be glad to know anything of the state of the italian church then in *England*, or of any other *Italians* that came over then upon account of religion. If you have any thing of that kinde, that you are willing to com-

municate, I should take it as a particular favor, and could easily order Mr. *Harwood* to call for them at Mr. *Wyat's*, and would take care to return them very carefully and thankfully. But for ought I know, you may have parted with them, or may not be willing to lend them out, and then I have no more to say, but to beg your pardon for this trouble.' *Ibid.* 82. Same to same. *Cambr.* 21 *Dec.* 'I am to thank you for your letter by the post, and pacquet by the carrier, the latter whereof I shall take care to return in a short time. . . . My italian friend, Dr. *Ferrari*, presents his humble service and thanks.' *Ibid.* 83. Same to same. *Cambr.* 4 *Jan.* [1714-5]. 'I return your papers, with my own and Dr. *Ferrari's* thanks. If you happen to meet with *P. Perusinus's* letters, I shall be glad of a sight of 'em, in the mean while, your extracts are sufficient.'

P. 124 l. 8. *the state of this university . . . very bad*, See *Uffenb.* to *Joh. Andr. Danz*, 10 *May* 1713 (*commerc. epist.* II 293-4): since my return, 'mutato lares in *Angliam* transferendi consilio, omnis mea cura in bibliotheca in ordinem redigenda novisque in itinere collectis accessionibus augenda fuit. . . . Quid de nuptiis dicam? Ridebis hominem tanto in libros Musasque amore flagrantem, ut innatum procreandi liberos stimulum restinguere atque neglegere aetatique degendae in *Anglia* quaerere locum latebrosum Musisque sacrum instituerit firmissime. Nec mutassem animum, nisi clima, taetro a carbonibus fossilibus odore infectum, victus ratio, et denique pessimi, iuxta vetus de insularibus proverbium, hominum tum temporis plane furentium mores obstitissent. Unicum quod allicere poterat, bibliothecae erant instructissimae, quos thesauros ipsi neglegunt, si paucos excipias, qui gentis gloriam attollunt atque conservant, exterosque inducunt, ut sibi persuadeant, Musas in hac insula sedes fixisse. Est igitur, quod mireris, tam paucos esse qui has colunt, ut vel in una nostrarum academiarum plures eruditos viros, quam in latissima regione, reperias. Indigni igitur, quod tantis

subsidiis instructi sint, quibus si nostri gauderent, melius uterentur.'

P. 124 l. 24. *Notitia.* Probably a loose sheet, if the title is truly given; cf. *Cooper's Annals* III 553. *Chamberlayne. Angliae notitia*, first by *Edw.* and then by his son *John C.*, of which many editions appeared between 1668 and 1755.

P. 124 l. 25. *H. L. Benthem's Engeländischer Kirch- und Schulen-Staat.* Printed at *Luneburg*, 1694, 8vo.

P. 124 l. 31. *the chapel.* Restored in 1707 and 1708, under the direction of *Roger Cotes* (*Monk's Life of Bentley* I 205-9, where the large subscriptions of the master and fellows are given).

P. 125 l. 10 seq. Cf. pp. 356 l. 26, 382 l. 3.

P. 125 l. 15. *the library.* See a letter from *Is. Barrow*, soliciting subscriptions, 8 *Febr.* 1675-6, in *Eur. Mag. Aug.* 1789 p. 98, also in his *Works*, ed. *Napier. Monk* in *Mus. Crit.* II 696: 'The situation of the projected fabric was happily chosen, to complete the quadrangle of *Neville's* court, the north and south sides of which had just been finished by the munificence of two old fellows of the college, Sir *Thomas Sclater* and Dr. *Humphrey Babington. Barrow* lived only to raise the subscription and to lay the foundations of this noble pile, which was destined to be one of the architectural glories of Sir *Christopher Wren.*' *Cooper's Annals* III 566: 'It appears from a book still preserved in *Trinity* college library, that the building was begun 23 *Febr.* 1675-6, and finished 26 *Febr.* 1684-5, the total cost being £12,213. 16*s.* 1*d.*, of which £11,709. 19*s.* 8*d.* was subscribed.' *Rog. North's Life of Dr. John North*, ed. 1826, 364-6: 'When the doctor entered upon the mastership of *Trinity* college, the building of the great library, begun by his immediate predecessor Dr. *Barrow*, was advanced about three quarters of the height of the outward wall; and the doctor most heartily and diligently applied his best forces towards carrying it on; and besides his own contributions, most of

his friends and relations, upon his encouragement, became benefactors; the particulars whereof will appear in the accounts of that noble structure. The tradition of this undertaking runs thus. They say that Dr. *Barrow* pressed the heads of the university to build a theatre .... Dr. *Barrow* assured them that, if they made a sorry building, they might fail of contributions; but if they made it very magnificent and stately, and at least exceeding that at *Oxford*, all gentlemen of their interest would generously contribute ... But sage caution prevailed, and the matter at that time was wholly laid aside. Dr. *Barrow* was piqued at this pusillanimity, and declared that he would go straight to his college, and lay out the foundations of a building to enlarge his back court and close it with a stately library which should be more magnificent and costly than what he had proposed to them, and doubted not but, upon the interest of his college, in a short time to bring it to perfection. And he was as good as his word; for that very afternoon he, with his gardeners and servants, staked out the very foundation upon which the building now stands; and Dr. *North* saw the finishing of it, except the classes, which were forward, but not done, in his time; and divers benefactions came in upon that account; wherewith, and the liberal supply from the college, the whole is rendered complete; and the admirable disposition and proportion on the inside is such as touches the very soul of any one who first sees it.'

P. 126 l. 13. *Henry Puckering*, to whom *Stanley's Aeschylus* is dedicated. He was son of *Adam Newton*, prince *Henry's* tutor (*Duport's Musae subsec.* 222-3, where his son *Henry's* death is spoken of; cf. *ibid.* 229. He was member for *Warwick*, born in *London*, buried at *Nottingham; Duport*, 344, thanks him for the gift of a silver clock and inkstand).

P. 126 l. 17. *folding-doors.* Rather 'a double door,' *eine doppelte Thüre.*

P. 126 l. 29. *the proverb*, as translated by *Erasmus*

from (*Gell.* II 6 § 9): πολλάκι καὶ κηπουρὸς ἀνὴρ μάλα καίριον εἶπεν.

P. 126 l. 31. *apographum.* B x 3, a transcript made for *John Whitgift*, and bequeathed by him to the college (see *Scrivener's Cod. Bezae*, x, xi): a grace passed 2 *Mar.* 1582-3 for lending the MS. to *Whitgift* 'quo illud describat;' the time was extended by a subsequent grace 10 *Oct.* 1583 (*ibid.* xiv).

P. 127 l. 1. *Benthem.* In the ed. of *Leipz.* 1732, p. 503, the error does not appear; in the pref. f. b 3 r°, an apology is made for it. The great *Camden* (in *Scrivener* xiii) seriously maintained that he had seen the true *codex Bezae* in *Trin.* library, but that it had since been lost; the *codex Bezae* shewn in the university library, he, like *Simonides*, considered to be 'sequioris aevi.'

P. 127 l. 21. *Ritterplatz* appeared at *Hamburg* in 3 parts 12mo., 1701, '2, '4.

P. 128 l. 7. *Christian Juncker* published *Vita* M. Lutheri *et successuum evangelicae reformationis historia nummis* 145 *atque iconibus aliquot rarissimis confirmata et illustrata.* Francof. 1699. 8vo., where this medal is engraved p. 24 tab. 2; the same in germ. *Guldenes und silbernes Ehren-Gedächtniss des seeligen D.* Martin Lutheri Nürnb. 1706. 8vo.

P. 128 l. 10. *Francesco Redi*, an italian naturalist, born at *Arezzo* 18 *Febr.* 1626, died at *Pisa* 1 *Mar.* 1694 (*Tiraboschi* t. viii pt. 1 l. 2 c. 3 § 9). *Ibid.* pt. 2. l. 3 c. 3 § 11: 'Le poesie del *Redi* son per grazia e per eleganza vaghissime, ma sopra ogni cosa è stimato il suo *Bacco in Toscana*, ditirambo a cui non si era ancora veduto l'uguale, e forse non sì è poscia ancora veduto.' The *Bacco in Toscana*, a panegyric of tuscan wines, with learned notes, first appeared at *Florence*, 1685, 4to.; *Leigh Hunt* published a translation in 1825. Prof. *Huxley*, in his address to the British Association in 1870, seems to regard *Redi* as standing almost alone in his time as an experimentalist.

P. 128 l. 17. *Clare hall. Evelyn's Diary Sept.* 1654

(1 304, ed. 1854): '*Clare-hall* is of a new and noble design, but not finished.'

P. 128 l. 23. *the library.* *Ibid.* 1 303: 'Went first to St. *John's* college, well built of brick, and library, which I think is the fairest of that university. One Mr. [*Edward*] *Benlowes* has given it all the ornaments of *pietra commessa*, whereof a table and one piece of perspective is very fine; other trifles there also be of no great value, besides a vast old song-book, or service, and some fair manuscripts. There hangs in the library the picture of *John Williams*, archbishop of *York*, sometime lord keeper, my kinsman and their great benefactor.' *Thoresby's Diary*, 16 *May* 1695 (1 293-4): 'enjoyed our late vicar, the learned and obliging Mr. *Milner's*, good company, who shewed us the delicate walks etc. of St. *John's* college; but was yet more pleased with the curious library, where are some valuable manuscript hebrew bibles, delicately writ, and other old gilt ones, a book in the chinese character, the greek testament used by king *Charles I.* and a serious book richly embroidered by queen *Elizabeth;* the pictures of the excellent archbishops *Grindal* (?) and *Williams*, Sir *Robert Hare*, noted benefactors, and Mr. *Bendlows*, who bestowed several curiosities; variety of natural marbles so delicately placed and inlaid as to make curious prospects; we saw there also a little chameleon etc.'

P. 129 l. 5. *a folio volume.* The text is printed in *Baker's History of St. John's*, 1869, 338-342; the arms are described *ibid.* 1107-9.

P. 129 l. 19. *mosaics.* See *Evelyn* and *Thoresby*, just cited.

P. 129 l. 29. *Cam.* *Les délices de la Grande Bretagne* 1 102: 'le nom de *Grant-bridge*, ou de *Cam-bridge*, c'est-à-dire, *le pont du Cam.*'

P. 129 l. 30. *This bridge.* The plan of this bridge has been lately bound up with the building plans of the 2nd court.

P. 130 l. 8. *King's chapel. Evelyn's Diary, Sept.* 1654, I 304: 'I found the chapel altogether answered expectation, especially the roof all of stone, which for the flatness of its laying and carving may, I conceive, vie with any in *Christendom.* The contignation of the roof (which I went upon), weight and artificial joining of the stones, is admirable. The lights are also very fair. In one aisle lies the famous Dr. *Collins*, so celebrated for his fluency in the latin tongue... The library is too narrow.'

P. 130 l. 13. *Tom. I.* p. 109.

P. 131 l. 5. *Catal. MSS. Angl.* pt. II p. 162, where 7 MSS. occur.

P. 131 l. 26. Bp. *Jo. Pearson's Adversaria Hesychiana* were published at *Oxford* 1844, 2 vols. 8vo.

P. 132 l. 8. *the Greek's Coffee house. Edw. Rud's Diary, Cambr.* 1860, 15 *Sept.* 1710, p. 2: 'Mr. [*Ri.*] *Laughton* arrested the Grecian for abuseing him when he visited his coffee-booth at the [*Sturbridge*] fair.' *Ibid.* 7 *Sept.* 'Mr. *Laughton* the senior proctor hinder'd the musick booths from coming to the fair, by threatening that he would oblige them to sell in full measure. He also revived the statute [n. 47] for punishing lads 3*s.* 4*d.* who came to the fair without leave under their master's hand; and on the 9 he visited paper-mills.' On the 9th of *Nov.* 1664, it was decreed by the heads (*Stat. Acad.* 494) 'that all *in pupillari statu* that shall go to coffee-houses without their tutors' leave shall be punished according to the statutes for haunters of taverns and ale-houses.' *Rog. North, Lives of the Norths*, ed. 1826, III 309, 310, speaking of *John North*, admitted in 1661: 'Whilst he was at *Jesus* college, coffee was not of such common use as afterwards, and coffee-houses but young. At that time, and long after, there was but one, kept by one *Kirk.* The trade of news also was scarce set up; for they had only the public *Gazette*, till *Kirk* got a written news-letter circulated by one *Muddiman.* But now the case is much altered; for it is become a custom after

chapel to repair to one or other of the coffee-houses (for there are divers) where hours are spent in talking, and less profitable reading of newspapers, of which swarms are continually supplied from *London*. And the scholars are so greedy after news (which is none of their business), that they neglect all for it; and it is become very rare for any of them to go directly to his chamber after prayers, without doing his suit at the coffee-house; which is a vast loss of time grown out of a pure novelty, for who can apply close to a subject with his head full of the din of a coffee-house?' Cf. *ibid.* 293-4: 'And we may judge the time as well spent there [with the booksellers in *Little Britain*], as (in latter days) either in tavern or coffee-house; though the latter had carried off the spare hours of most people.' Cf. on *London* coffee-houses *ibid.* I 316-9. In 1675 the duke of *Monmouth*, chancellor, asked (*Cooper's Annals*, III 569): 'Whether the coffee-houses be much frequented or not, by what sort and degree of men, and at what hour?' The heads replied: 'The coffee-houses are daily frequented and in great numbers of all sorts (the heads of houses and other doctors excepted) at all hours, especially morning and evening.' *Masters, Life of Baker*, 108: 'Mr. *Baker* had for many years before his death been almost a recluse, and seldom went further than the college walks, unless to a coffee-house in an evening after chapel, where he commonly spent an hour with great chearfulness in conversing with a select number of his friends and acquaintance, chiefly upon literary subjects.' See an order of the V. C. against frequenting taverns 14 *Dec.* 1728 in MS. *Baker* XXXIII 475; and a decree of the heads to the same effect 10 *Mar.* 1728-9 in *Stat. Acad.* 510. The regulations which passed the senate in 1750, and led to a violent controversy (*Cooper* IV 278-281), contain several enactments relating to coffee-houses.

P. 132 l. 12. *British Apollo.* *John Dunton* (*Life*, ed. 1817, p. xxvii n.) designed a work entitled: 'The querists. A satire on interloping. Dedicated to the *British Apollo*.'

P. 132 l. 16. *Athenian Oracle* is the title of three volumes selected from *John Dunton's* paper originally called *Athenian Gazette* and afterwards *Athenian Mercury* (see his *Life* 187-197, 206).

P. 133 l. 27. *Kies college.* In *Beeverell*, and in *Loggan* from whom his plates are taken, the name is spelt *Keys*.

P. 134 l. 7. *Bentley's Folly of Atheism.* The *Boyle* lectures for 1692, being the first lectures delivered on that foundation.

P. 134 l. 15. *Catal. MSS. Angl.* pt. II, pp. 107-129. See *A catalogue of the manuscripts in the library of* Gonville and Caius college, Cambridge. *By the Rev.* J. J. Smith, *M.A.* Cambridge, 1849. 8vo.—*A list of the early printed books; and an index of the English books printed before the year MDC. in the library of* Gonville and Caius college, Cambridge. *Compiled by* W. R. Collett, *M.A.* Cambridge. 1850. 8vo.

P. 135 l. 23. *Dr. Bentley.* A few details may be gleaned after *Monk's harvest. A Narrative of the life and distresses of* Simon Mason, *apothecary.* Birmingham, printed for the author. 8vo. (n. d. but after 1754) pp. 72-3: 'Upon reading the account of Mr. *Dresser's* death, who was an apothecary of good business in *Cambridge*, I went to Dr. *Mead*, . . . and told him what a miserable situation I was reduc'd to; . . . and as there was a vacancy at *Cambridge*, there I would willingly go, if I could accomplish it, in hopes of better fortune: the Dr. readily said he would write to Dr. *Bently*. . . In the year 1740 I went to *Cambridge*, with letters of recommendation to Dr. *Bently* and several more gentlemen. . . . The reception I met with from Dr. *Bently*, and the encouragement I receiv'd from many gentlemen in the university, town, and county.' Pp. 76-7: 'Dr. *Bently* was taken ill of a pleurisy, a day or two before I was set at liberty [from *Cambridge* castle], who was pleas'd to accept the attendance of a brother I recommended in my absence; I waited on the doctor as soon as I had it in my power; Dr. *Bently* was then

under the care of Mr. professor *Plumtree;* I was very much concern'd to find my best friend so very ill, fearing upon the account of his great age, it wou'd go very hard with him; and as he had enjoy'd such good health so many years, and no great friend to physick, he was not so conformable as the professor and I could have wish'd; but however he was judiciously treated by Dr. *Plumtree,* and closely attended by myself, who was with him night and day 'till death depriv'd us of this great good man. This was another very unlucky circumstance now I had lost my best friend, who did not only employ me for himself and family, but for a great many poor people that the world was not acquainted with. The charities he did with his right hand were not known to his left; his alms were done in secret that he might be rewarded openly. This good gentleman every morning during his illness, order'd me half a guinea for my attendance, and besides his paying me handsomely for medicines, I had a present of a three pound twelve over and above; but these favours were not equal to those I receiv'd from his kind recommendation. The sanction I had, under the umbrage of this great man, obtain'd me the respect and favours of many.... Of all the unlucky incidents of life, nothing cou'd prove more fatal than the death of Dr. *Bently* in less than a fortnight after [add *my*] coming out of gaol; and when I had been but little more than half a year settled at *Cambridge,* and one month of that in prison. My great friend being dead, my interest lessen'd and my business declin'd.' *Thos. Baker* to *John Lewis* of *Margate, Cambr. Jan.* 22 (*Gent. Mag.*, 1786, p. 669; year not given, but as the receipt of the life of *Caxton,* published in 1737, is acknowledged, no doubt 1737-8): 'I can send you no news from hence, unless you have a curiosity to hear of Dr. *Bentley's* health, of which you have had so much in the prints. He is really much better; so much so, as to have been abroad twice or thrice in his coach this bad weather. He has received much benefit by blisters, and

has been advised to pursue and promote such evacuations by issues; but that he will not submit to. So I doubt you may hear of a relapse, since he neglects proper remedies.' His conjectures on *Hesiod* were transcribed by *Heyne* (*Göttling's Hes.*, praef. fin. with n. of *Jacobs*); *Heyne* writes to *Jacobs* (*Personalien*, 307, 17 *Mar.* 1790): '*Bentley's* MS. [on *Homer*] makes me half desperate. He has his whim too about the aeolic digamma.' His transcript of the *cod. Boernerianus*, which he kept 5 years in his hands (*Marsh's Michaelis*, II 676, 818, 820). The *Bodl.* has a *Quintus Curtius*, *Hag.* 1708, 8vo., with his MS. notes and collations; and also a defence of *Bentley*, unknown to *Monk*, by *John Cumming*, M.A., minister of the gospel at *Cambridge:* 'The scotch pope not infallible; or animadversions on Mr. *John Commins's* remarks on Dr. *Bentley's* sermon preach't *Nov.* 5th, 1715. *Lond.* 1715,' 8vo. When Dr. *A. A. Sykes* kept his divinity act in 1726, he repeated 'Quid si, quid si,' being at a loss for words. On which *Bentley* took him up: 'Quid si, quid si, caelum ruat?' On which *Sykes* replied: 'Tum tu, dignissime professor, *sublimi feries sidera vertice*' (*Disney's Life of Sykes*, 370-1). In *Geo. Hardinge's Memoirs of Sneyd Davies*, (*Lond. Nichols* 1817 pp. 249-250) is a saying of *Bentley's* on hearing a conjecture: 'Good, very good, and sound; but that *Hardinge* is a *King's*-man, is he not? Those *King's*-men are bad fellows,—not one or another, but all of them—except *Hardinge*—and *Hardinge* is a *King's*-man.' *Porson's* application of the epigram about the *Lerians* is much better known. See another saying of *Bentley's* in *Wyttenbach*, *Vita D. Ruhnkenii*, 1799, p. 239. On *Ri. Bentley* the son see *Cole* in *Brydges*, *Restituta*, IV 384. *Richard Bentley's* letter to *Davies* p. 411 ed. *Wordsw.*, is also printed in *John Hughes' Letters*, ed. 2, III 169. *H. R. Luard* in 1860 published for the *Cambr. Ant. Soc.* 'The diary of *Edw. Rud*, sometime fellow of *Trinity* college; to which are added several unpublished letters of Dr. *Bentley*.' A letter to *Patrick Gordon* vicar

of *Reading*, dated St. *James's* 25 *Sept.* 1697, was in *Kerslake's* catalogue of *Jan.* 1859 art. 1577, and with it a letter from *Jablonski* to *Bentley*. Six of his letters to *Burman* were printed by *Haupt* in the *Monatshericht* of the *Berl. Akad. Oct.* 1860, and thence by *A. A. Ellis*, in the app. to *Bentleii critica sacra. Cambr.* 1862, pp. 163-180. *Jacob Bernays* has a paper on *Bentley's* correspondence in the *Rhein. Mus.*, ser. 3, vol. VIII (1853) p. 1 seq., where he complains of the errors of *Lennep's* lat. version of the dissertation on *Phalaris;* accordingly a germ. version by *W. Ribbeck* was published at *Leipzig* in 1857. *Epistolae* Bentleii, Graevii, Ruhnkenii, Wyttenbachii *selectae, annot. instr.* Kraft. Altonae. 1831. 8vo. A letter to him by *Edm. Elys* in Dr. *Hen. More's Letters*, 1694, p. 49. See further the *indices* to *Jo. Byrom's Diary* (*Cheth.* Soc.); *Reliquiae Hearnianae; Thoresby's* and *Evelyn's* diaries; *Cambr. Chron.* 31 *Dec.* 1768 last page; about his prelection, *Whiston's Memoirs of Sam. Clarke*, 101. He wrote Sir *Nic. Pedley's* epitaph at *Huntingdon* (*Peck, Desid. Cur.* Lib. XIV n. 8). *Jas. Gronovius* refused to send him *Manetho* (*Fabricii Vita* p. 209). *J. A. Fabricius* dedicated to him the *Vita Procli*, 1700 (*ibid.* 114). *Küster* (*ibid.* 283-4) had received a letter from him a few days before 7 *Jan.* 1706 (*ibid.* 283-4). He intended to publish *Justin Martyr* (*Kemble's State Papers*, p. 231). *Hemsterhuis* censured the rashness of his *Manilius* (*Ruhnken, Elog. Tib. Hemst.*, ed. 1789, p. 53). A *Manilius* with his MS. notes was in *Jos. Cradock's* hands (*Ann. Biogr.* 1828, p. 297). A correction of his in *Florus* recorded in *Markland's Statius*, praef. p. xiv. Many notices of him in *Thesaurus epistol. Lacroz.* vols. I—III, see the ind. On him and *Locke*, see *Uhlii Sylloge nova epistolarum*, vol. III pt. 1, lib. 7, pp. 63, 186-9. *Stillingfleet's Life* has been falsely ascribed to him (*Brydges, Restituta* I 164). '*Bentley*. Eine Biographie von *Jacob Maehly*. Mit einem Anhang *Bentley'scher* Anecdota zu *Homer. Leipzig.* 1868,' 8vo., is more accurate, let us hope, elsewhere, than in an appendix on english

education, which states (p. 121) that each of our two universities has 24 professors, who give very few lectures, and those only on classical philology and mathematics 'and their appurtenances;' none, it appears, but graduates are allowed to attend. Considering that Mr. *Maehly's* work was done to his hand by a former professor of this university, we might reasonably have expected him to make some inquiries before he served up again these stale libels. See a severe review of his book by *Fr. Lüdecke* in the *Gött. gel. Anz.* 1869. st. 35. *F. A. Wolf, Literar. Anal.* I 1-95, 493-9, and *F. Hand* in *Ersch u. Gruber* IX 48-52, had already given some account of our *Aristarchus.* In the catalogue of the *Cambridge* library may be seen a full list of *Bentley's* works, collected and scattered. *De Koutorga, Examen de la dissertation de* Bentley *sur l'authenticité des lettres de* Thémistocle. Paris, 1861, 4to. *Hen. Wotton*, the excellent *Johnian* editor of *Clement* (*Cambr. Corn. Crownfield* 1718, 8vo.), 'cuius editio summa laude digna est' (*Hilgenfeld*), acknowledges *Bentley's* help in words rendered famous by the *Phalaris* controversy: Praef. CCVIII: 'Plurimum me debere fateor Reverendo admodum apud nos PROFESSORI REGIO, qui pro singulari sua humanitate et benevolentia me illi prorsus ignotum excipiens, non solum MSti cod. licentiam mihi concessit; sed et perhumane, si qua de re ipsum consuluerim, quid ipse senserit mecum communicavit.' Again n. on c. 50 p. 199, speaking of *Bentley*: 'Qui et ipse pro singulari sua, qua omnes excipere solet, humanitate, me monuit, non esse discedendum hoc in loco a fide MSti codicis.' See further *H. Ahn: De Bentleio Miltoni editore. Bonn.* 1859. 8vo.; *Godofr. Hermanni Opusc.* II 270. On his *Manilius* see *Fr. Jacob, Manil. Berol.* 1846 praef. vi-ix, xi, xiii (*Burman* and *Dorville* against *Bentley*), xiv, xv (*Bentley* adopted many of *Withof's* conjectures). *Ri. Bradley* was chosen professor of botany at *Cambridge* 10 *Nov.* 1724 'by means of a pretended verbal recommendation from Dr. *Sherard* to Dr. *Bentley*' (*G. C. Gorham, Memoirs of John and Thos. Martyn, Lond.* 1830, 32).

P. 135 l. 24. *has built himself an excellent house.* See *Monk* I 148-150, 174-6.

P. 135 l. 29. *panels. Ibid.* 149, 150: 'In all the rooms wainscot was substituted for the antiquated and decaying tapestry. Here *Bentley* complied with the fashion of the day;* as he did likewise in the introduction of marble chimney-pieces and sash-windows. In the last particular only there seems to have been just ground for complaint; since these windows not only occasioned a great cost, but were a blemish to the Gothic character of the noble quadrangle. He alleged in defence of this alteration, for which his taste as well as economy were impeached, that there was already a want of uniformity in the court, no two sides being exactly alike, and that sash-windows were desirable, as giving greater light to rooms which were not less than 25 ft. in depth.'

P. 136 l. 3. *to eject a fellow. Edm. Miller.* See the whole controversy in *Monk*, I 242-6.

P. 136 l. 11. *his extreme arrogance. Ibid.* 379 n. from 'University loyalty considered. *Lond.* 1715:' 'many have therefore taken an antipathy against him as a man that's high-minded.'

P. 136 l. 23. *Dr. Grabe.* See pp. 400 l. 26.

P. 136 l. 27. *Horace.* See *Monk* I 157-9, 307-324; *Bentley's Corresp.* 194, 200, 219, 225: *Bentleii Critica Sacra* 167: *Maehly* 50-61, 130-5. A new edition is now (1870) in course of publication in *Germany*.

P. 137 l. 12. *Velleius Paterculus, first edited by Beatus Rhenanus.* From the MS., since lost, of the monastery of *Murbach*, printed by *Froben* at *Bâle* in 1520, fol.

P. 137 l. 14. *Hesychius*, first edited by *Marcus Musurus, Ven.* 1514, fol.

P. 138 l. 6. *Clericus.* On the 25 *Febr.* 1710-1 *Uffenbach* (*Reisen* III 559, 560) visited *Clericus* at *Amsterdam*. 'He is a man of about fifty, very polite, yet somewhat dry; from his writings I had expected to find him much

* 'Only the dining-room was wainscoted with oak.'

more brisk. He began, like ordinary people, by talking of the weather. When I led the conversation to *England*, he complained of the great laziness of *Englishmen*, and justly too; enjoying such large *beneficia* and noble libraries, they produced very little in the way of learning; which is only too true, with a few bright exceptions. . . . His wife, an old, lean and very ugly woman, daughter of the famous *Greg. Leti*, sat with us, had a book before her, and joined in the conversation. For the rest he spoke chiefly on in- different topics, and asked several times, whether *Bentleii Horatius* would come out soon; he believed *ad graecas calendas*. I did not care to say much in reply, because of the great quarrel between him and *Bentley*.' *Uffenbach* to *J. H. Maius*, 10 *Mar.* 1713-4 (*Commerc. epist.* II 349, 350): 'Certiorem enim me fecerat [*Lederlinus*] editionem [anthologiae gr.], quam *Clericus* tam diu molitus fuit, vix amplius sperari posse. Quod eo probabilius videbatur, quod magnus ille *Aristarchus*, postquam a *Burmanno* et *Bentleio* tam male exceptus fuerat, manum de tabula sub- ducturus, animumque in graecis quicquam audendi abiecturus sit.' On *Bentley's* dispute with *Le Clerc* see *Monk* I 266-280; *Maehly* 49, 50, 129, 130; *Bentley's Corresp.* 380, 402, 408, 410. The principal authorities for *Le Clerc's* life are given in *A. J. v. d. Aa*, *Biogr. Woordenb. der Nederlanden*, III 439-457. *Wm. Cave* published at *Lond.* 1700, 12mo., 'Epistola apologetica adversus iniquas *J. Clerici* criminationes;' and *John Milner* published at *Cambr.* 1702, 8vo., 'Animadversions upon Mr. *Le Clerc's* reflexions in his supplement to Dr. *Hammond's* paraphrase.' On the other hand *Le Clerc* numbered among his friendly correspondents *David Wilkins*, *Wm. Wake*, *Nat. Lardner*, *Wm. Nichols*, *Jas. Fraser*, *Peter Allix*, *Ra. Cudworth's* learned daughter *Damaris* lady *Masham*; he exchanged literary services with *John Davies*, *Pet. Needham*, *Jos. Wasse*, *Wm. Wotton*.

P. 138 l. 8. *the last pasquil.* See *Bentley's* jesting letter to *Burman* 19 *Aug.* 1710 (in *Bentleii Critica sacra*,

172-3): 'Video inter te et *Io. Clericum* bellum atrocissimum exarsisse, et legi gallicum tuum scriptum [*Le Gazettier menteur*], in quo hominem adeo depexum, adeo colaphis contusum dedisti, ut vix ipse credo se noverit. Neque hoc supplicio contentus alium libellum sub ficto *Phileleutheri* nomine in caput infelicis impegisti; de cuius vero auctore inter eruditos disceptari audio. *Clericus* tamen ipse per epistolam me eius libelli patrem esse insinuabat et rumorem illum etiam antequam liber prodiret per totum *Belgium* increbruisse narrat; unde et bibliopolae hic in *Britannia* passim sub meo nomine divendere solent. Scire igitur a te aveo an verum sit talem rumorem in *Belgio* esse sparsum, et unde is primum dimanaverit, a *Clerico*ne an a te, an ab ipsis lectorum iudiciis; deinde quid de opusculo illo sentiant litterati, *Relandus*, *Cuperus*, *Perizonius*, *Kusterus* aliique; an ab emptoribus avide diripiatur, an magis in officinis librariis haereat et obsolescat; an paret aliquid *Clericus* quod reponat; et quaecunque de toto illo negotio scis ut me certiorem facere velis. `*Clericus* quidem id a me exigebat ut λακωνικῶς vel aiam vel negem: sed cum primo me insidiis et deinde minis (etiam ante libellum editum) aggressus esset, neque librum mea caussa agnoscere volui, nec illius caussa eiurare. Tu igitur, vir amicissime, fac ut quam primum poteris fuse mihi omnia narres, quae de illo libello in eruditorum coetibus apud vos iactantur.' *Abr. des Amorie van der Hoeven*, 'Dissertatio de *Ioanne Clerico*. *Amst.* 1843,' has thrown new light upon this matter. P. 81: *Wm. Wotton* to *Le Clerc*, *Lond.* 15 *Oct.* 1697: 'Cum a lectione incomparabilis tuae Artis Criticae fervens nuper discesseram, subiit mihi in mentem, *Richardi Bentleii* censuram epistolarum *Phalaridis* et fabularum aesopicarum tibi hisce in artibus versatissimo haud ingratam fore.' Pp. 82-3: *Le Clerc* in reply, *Amst.* 4 *Apr.* 1698: 'Coepi legere libellum .... viri doctissimi *Ric. Bentleii*, cuius eruditionem eximiam iam miratus eram, cum legerem doctissimam eius dissert. ad *Ioannem Male-*

Iam, et quae contulit ad exornandam nuperam editionem *Callimachi*... Velim scire, si liceat, quid vir doctissimus moliatur... An *Hesychio* donabit remp. litterariam? An fragmentis poetarum graecorum? Novi hominem harum litterarum amantem, qui studiose collegit non modo fragmenta ampliora *Menandri* et *Philemonis*, sed etiam ramenta, ex plurimis omnium generum scriptoribus. Is averet scire num vir infinitae lectionis de iis edendis etiamnum cogitet, nam ipsi hoc consilium hactenus fuit ut ea ederet, non modo auctiora, sed etiam emendatiora, quam sunt apud *Stobaeum* aut *Grotium*, eaque latina versione notulisque criticis et ethicis illustrata. Omnia affecta habet, nec editionem sustinet, nisi quia exspectat num aliunde ornamenti quidpiam operi suo accedere possit. Vides, vir doctissime, ex hisce avidissime eum accepturum quid moliatur amicus tuus. Qui si consilium suum de edendis iis fragmentis mutasset, malletque iis quae collegit alios obstetricari, quod video illi placuisse in fragmentis *Callimachi* emittendis, non posset cum homine gratiore et qui pluris faceret eiusmodi beneficium quae habet communicare. Quod si intellegat eum de iis edendis cogitare, fortasse exspectabit donec prodierint.' *Wotton's* next letter, pp. 83-5, *Milton*, 16 *May* 1698, is mainly taken up with *Bentley's* intended reply to *Boyle:* 'Proximis meis, quas, si rescripseris, brevi mittam, consilium amici nostri de fragmentis graecorum poetarum edendis uberius expositum habebis.' *Wotton's* next letter is dated *Lond.* 21 *June* 1698, pp. 85-6: 'Prioribus meis meo nomine ad tuam elegantem pariter et amicam epistolam responsum dedi; nunc *Bentleii* nomine et iussu rescribo. Is quod de se tam magnifice et tam amice sentis gratias tibi agit maximas; quae illi tribuis sibi arrogare nefas ducit, licet se eo nomine obstrictum existimat pro virili laborare, ne tu cum ceteris omnibus qui illum apud vos tanti facitis sua culpa spe vestra decideritis. De fragmentis poetarum edendis haec est eius sententia: si tute ipse istud opus moliris, quod nos ambo credimus, se

tibi opem ferre semper fore paratissimum; si autem amicus tuus sit qui fragmenta ista *Menandri* ceterorumque sit editurus, modo iste amicus talis sit, pro quo ipse sponsionem dabis illum isti oneri haud futurum imparem, virum nempe quicum *Bentleius* noster se iungi non erubescat, nec tum quoque amici tui editionem appendice ornare gravabitur. Rogat autem te ut operis totius specimen seu conspectum huc transmittas, nam ex tuis non liquet num ethica solum vel potius omnia poetarum graecorum fragmenta quae ubicunque exstant in lucem edere amicus tuus statuerit. Hoc enim si suum (vel tuum potius) sit institutum, *Bentleio* non vacat omnia illa quae ex graecis scriptoribus pridem collegit, et quae in scriniis suis indigesta latitant, in ordinem redigere et ad vos transmittere. Tanta enim et eorum et notarum quae iis explicandis erunt necessariae erit copia, ut biennium integrum illis exscribendis et concinnandis non sufficeret. Si ethica solum spectes, ut ex tuis coniecimus, te tali appendice, quali *Graevium* nuper, libentissime donabit. Certo enim scit omnia sua ex tuis manibus accuratissime fore proditura. Vides, vir eruditissime, quantus tui nominis cultor sit ille criticorum coryphaeus.' *Le Clerc* in reply 8th *July* 1698, after recommending that an epitome of the 'dissertation,' in latin or french, should be published abroad (p.87): 'Non dissimulabo amplius me ipsum parata habere fragmenta illa, de quibus ad te scripsi. Sed intellexi tantum λείψανα duorum poetarum comicorum *Menandri* et *Philemonis;* nam de ceteris colligendis ne per somnium quidem umquam cogitavi... Horum collectione absoluta, statui, quam primum per graviores occupationes liceret, edere graece et latine, hoc est prosa oratione conversa, omnia illa duorum comicorum fragmenta, et primum quidem ea quae pertinent ad certas comoedias, quarum nomina erunt ordine alphabetico digesta; deinde ea quae ex quo dramate petita sint non constat. Omnibus subicientur notulae criticae atque ethicae. Praefigentur utrique elogia veterum, et *Me-*

nandro quidem eius comparatio cum *Aristophane* a *Plutarcho* exscripta, quae utinam integra ad nos pervenisset! . . . Si quid ad ea adnotasset amicus tuus clarissimus, quod ad eorum emendationem vel illustrationem spectat, aut deprompsisset ex minus trito scriptore, vel in quo talia latescere suspicari non possem, id mecum communicari, nisi molestum esset, optarem, pollicererque omnia sub nomine inventoris summa fide editum iri. Ego quidem gloriolam ex hoc mustaceo non quaero, sed vellem pulcherrimas et elegantissimas sententias cultissimorum comicorum adolescentibus legendas praebere, quibus nihil eiusmodi praelegunt nostrates critici.' *Wotton* in reply, 1 *Nov.* 1698: 'Litteras tuas humanissimas . . . ad *Bentleium* nostrum transmisi; . . is te quam officiosissime salutat, tibique suppetias ferre se fore paratissimum perquam alacriter spondet. Responsum quod in *Carolum Boylaeum* parat, sub prelo sudat, et ante *Natalicia* ut credo prodibit: opere perfecto ad te scribere, exemplarque suae defensionis una cum epistula mittere statuit.' *Clericus* in reply, *Amst.* 28 *Nov.* 1698 (p. 88): 'Avide exspectabo responsum rever. et clariss. viri ad vehementem satiram, et si quid de poetarum illorum meorum comicorum biga commentatus sit aut collegerit. Si evolvit interpretes graecos *Aristotelis*, in quos numquam incidi, et quos forte non legissem, si fuissent mihi ad manum, aut atticistarum lexica MSS. quae dicuntur esse in bibliothecis *Angliae* vestrae, atque in iis fragmenta nonnulla invenit, iis mecum communicatis me bearet.' *Le Clerc* to *Bentley*, *Amst.* 24 *Oct.* 1699 (pp. 88-9), after thanking him for a present of the dissertation on *Phalaris*, and highly extolling it: 'Importuni illi adversarii (nam plures videntur esse, quamvis unus omnium nomine loquatur) tibi vacuum tempus posthac sinent quo possis remp. litterariam ditare sponte tua operibus, quae sine dubio affecta habes. Voluissem inter ea comparere fragmenta poetarum graecorum, verum accepi a viro rever. *Gulielmo Wottono* nostro te id consilii abiecisse. Ab eodem in-

tellexeris a me collecta esse fragmenta praestantissimorum comicorum *Philemonis* et *Menandri;* quae, quam primum erit aliquid otii, in lucem publicam emittam. At hoc opus multo ornatius prodiret, si quid ad eius splendorem conferre velles, ex iis quae in scriniis de hisce poetis habes observata, et quae a te ausim petere, auctoribus viro reverendo quem memoravi, et optimo atque acutissimo viro *Ioan. Locke*, cuius amicitiam maximi facio, qui mihi spem fecere impetrandi a te, viro longe humanissimo, quidquid rogarem.' *Wotton* to *Le Clerc*, 4 *Apr.* 1700 (p. 90): 'Quae a *Bentleio* nostro dudum efflagitasti, fragmenta nempe *Menandri* et *Philemonis*, habet penes se, iam parata. Necesse est ut illa iterum exscribat, et tunc ad te credo mittet. Sed viri promissorum non memoris aurem ut subinde vellas rogo: negotiis enim obrutus, modo non sit monitus, diutius forsan quam par est in schedis suis exscribendis cessabit; quamvis nollem ut a te resciscat, quod huius rei a me monereris. Scribe igitur et audacter et crebro, modo propositum de edendis istis fragmentis non mutaveris. Tui enim studiosissimus est *Bentleius*, ut qui maxime, et beneficio aliquo te suum reddere magno optaverit. Audivimus nempe te fuisse auctorem epitomes defensionis *Bentleianae* quam *Bernardus* vester Actis suis litterariis mensis *Iunii* anni praeteriti inseruit.' *Jo. Davies* to *Le Clerc*, *Cambr.* 26 *Nov.* O.S. 1709 (pp. 272-4): '*Menandri* et *Philemonis* fragmenta te mihi missurum polliceris, et dubio procul in caussa fuit bibliopolae neglegentia, cur destinatum munus haud acceperim. Ea tamen aliunde comparata perlegi, et tum ἀποσπασμάτια ipsa, tum tuae notae mihi vehementer placuerunt. Attamen, ut ingenue loquar, tibi multis negotiis districto nonnulla videntur excidisse, quibus metri ratio prorsus repugnat.' Several corrections follow. 'Haec nullius fere sunt momenti; non tamen ea neglegenda censui: meas etiam, si videtur, observationes in reliqua fragmenta tecum communicabo; nihil enim magis in votis habeo, quam ut omnia tua quam emendatissima

videant posteri.' *Ezek. Spanheim* to the same, *London* 10 *June* 1710 ('*Ioannis Clerici* vita et opera ad annum MDCCXI. *Amst.* 1711,' 237 seq.): 'A l'égard de Mr. *B*[*urman*], comme il m'envoya son *Pétrone*, . . . et qu'il m'y consultoit sur quelques MSS. de *Silius Italicus* à *Oxford*, et d'ailleurs que feu Mr. *Graevius*, qui etoit mon bon et ancien ami, me l'avoit recommandé, comme son élève, je n'avois pû, que l'en remercier, sans d'ailleurs y faire aucune mention de sa préface . . . Du reste, j'avois vû à regret la manière dont il vous attaquoit dans cette préface, et n'avois pas été surpris de voir de quelle manière vous y répondîtes, dans votre dernier tome de la *Bibliothèque choisie*. Pour le dernier écrit françois, que vous me marquez qu'il a publié contre vous, je vous puis dire de bonne foi de ne l'avoir pas vû jusques-ici, ni appris qu'il y en eût chez nos libraires, qui correspondent en *Hollande*, et qui ont coûtume de me donner part des livres qu'il reçoivent. J'apprends cependant qu'il y en a un en ville, que quelque particulier venu d'*Utrecht* y a apporté. Je n'ai pas naturellement, dont je me sais bon gré, beaucoup d'empressement pour les écrits, tels que vous me dépeignez celui-ci, et approuve là-dessus entièrement le parti, que vous voulez prendre de n'y pas répondre. Mais je vous avoue que j'ai été encore plus surpris de ce que vous me touchez dans votre lettre d'un. . . .* qui auroit envoyé des remarques à Mr. *B*[*urman*] contre votre *Ménandre*. Comme le soupçon et le préjugé que vous avez et ce que vous en dîtes pourroit tomber sur [*Bentley*], je veux espérer qu'il se trouvera mal-fondé. Je vous puis dire au moins de bonne foi et en toute vérité, que dans le séjour de quelques semaines qu'il a fait ici, en ville, il n'y a guère et avant la reception de votre lettre, et qui m'a donné lieu de le voir deux ou trois fois; il ne m'a du tout rien fait connoître de pareil. L'estime que j'avois pour [*Bentley*] venant en mon présent emploi en *Angleterre*,

* [Supply *Anglais*?].

me fit accepter, avec joie, les offres de son amitié, et a l'entretenir depuis ce temps-là, aux occasions de ses voyages à *Londres*. Ainsi s'il étoit vrai qu'il fût effectivement l'auteur de ces remarques sur *Ménandre*, j'aurois souhaité de tout mon coeur qu'il eût pris quelque autre sujet. Je n'ai pas sû d'ailleurs, qu'il y eût autant de liaison entre lui et Mr. *B*[*urman*] que d'en vouloir épouser la querelle contre vous. Je rends grâces à Dieu, parmi mes autres défauts, de m'avoir au moins préservé jusqu'à présent de la démangeaison d'attaquer ou d'insulter les gens de lettres et de savoir, quelque sujet même, occasion, ou facilité, que j'y pusses trouver.' *John Davies* to the same, *Cambridge*, 23 *July* 1710 (*Amorie v. der Hoeven*, u. s. 274): 'Hoc ipso die *Menandri* et *Philemonis* exemplar compactum recte accepi; tibique, vir doctissime, pro munere litterario gratias quam maximas habeo atque ago. Interim, ut verum fatear, mihi ex animo dolet tantas ob hoc opus procellas in te esse concitatas; spero tamen te animos non remissurum, sed eodem, quo hactenus, ardore rem litterariam promoturum. Si aliter res, quod abominor, caderet, votis suis potirentur adversarii, qui scriptorum tuorum multitudini simul et eruditioni prorsus invident.' Same to same, *Cambridge*, 9 *Nov.* 1710 (p. 275): 'Famosum, quem memoras, *Iac. Gronovii* libellum festinanter perlegi. Antiquum obtinet scriptor, et ita se gerit, ut contemptu puniendus, non accurata confutatione redarguendus, videatur. Virulentos libros semper sum aversatus, et mallem sane litteras nescire, quam homines eruditos, qui de rep. litteraria bene merentur, conviciis proscindere.' Same to same, *Cambridge*, 9 *July* 1719: '*Bentleius Suetonium* ad antiquissimorum MSStorum fidem editurus est.' *De Pauw's* unhappy *Emendationes* (see *Monk* I 278) are alluded to by *Bentley* in a letter to *Sike*, undated, but written in 1711 (*Corresp.* 410-1): 'We expect to have the *Amsterdam* book by the next occasion: but for the answer, I shall leave that to *Burman;* for I suppose I can do business *semel*, and

need not give a second blow. I had a letter from *Küster* by the hand of a learned venetian nobleman, who told me the chat in *Holland* about *Phileleutherus*. And yet *Küster* himself, in his letter, pretends that the book is a very shrewd book, *telum a non vulgaribus lacertis tortum; sed de auctore diversae sunt sententiae.* What is the meaning of this grimace? can he really doubt of the author? As if Mr. *Burgh* did not hear him and *Hemsterhuis* speak of the author without doubting.' *Jac. Perizonius* to *Bentley*, *Leyden*, 9 *June* 1711 (*ibid.* 416-7): 'Quis, quaeso, apud vos ille est *Philargyrius Cantabrigiensis*, vel *Oxoniensis* potius, qui sua tela in armatum *Phileleutheri* corpus voluit potissimum vibrare, idque pro communi omnium philologorum et grammaticorum hoste certissimo? Pudet me eorum pigetque, qui tantum odiis suis dant, ut communem causam destituant prodantque, immo labefactent et oppugnent. Habemus et hic, qui tibi per litteras blandiuntur, in sermonibus suis detrahunt, affectantes *Clericum*, quos ego certe pro genuinis liberalium disciplinarum, quas tamen profitentur, cultoribus non habeo.' *J. Wasse* to *Clericus*, *Aynho*, 28 *June* 1724 (in *Abr. des Amorie v. der Hoeven*, 279): 'I sent you a specimen of our *Bibliotheca*, in which you must not take it unkindly, that I give your antagonist Dr. *B*[*entley*] his due praises: the points you two great men differ'd about cannot affect the name and character you maintain in the learned world: they really are *minutiae*, and tho' I have corrected the verses in *Plautus* throughout, I dare not be positive I'm not often mistaken. I am sure Dr. *Hare* is upon *Terence*, which Dr. *B*[*entley*] possibly may show (?). He was the person that determin'd the Dr. to write against you; Dr. *Davies*, Dr. *Needham* and myself knew nothing of it; and to my knowledge Dr. *Bentley* burnt the first essay of that work, because the stile was too coarse and severe. If I cou'd see you together, you shou'd soon be good friends. The true reason of that pamphlett was, that the Dr. receiv'd informations the then

government intended to appoint you co-library-keeper with him, which he imagin'd was a thing of your seeking, and therefor cou'd not bear it; and that there was an intention of that sort, a nobleman in the secret told me.'

P. 138 l. 12. *J. Masson.* See *Bentley's Corresp.* p. 377 l. 4, 400 l. 23.

P. 138 l. 13. *a letter*, dated *Amst.* 25 *June* N. S. 1710 (*ibid.* 397-9).

P. 138 l. 20. *rejoined*, in a letter dated *Cambridge* 1 *July* O.S. 1710 (*ibid.* 400-7. Cf. *ibid.* 266, 380, 408, 410, 435, 438).

P. 140 l. 5. *the school.* See the plate in *Loggan* or in *Beeverell.* l. 8. *a small room;* the 'consistory' was held under the *east room* of the present library. l. 15. *the first*, the present *south room*, leading from the entrance staircase to the dome. l. 19. *the second room*, or 'little library,' where the *east room* now stands.

P. 141 l. 4. *somewhere. Kipling* (praef. xxii, xxiii) cites a letter from *Beza* to *Walter Travers*, *Geneva*, *Oct.* 1582: 'Misso superiore vere venerandae plane vetustatis Novi Testamenti graeco-latini codice, qui publicae bibliothecae consecraretur, ne litterulam quidem inde accepi, ex qua meam hanc voluntatem ipsis non ingratam fuisse cognoscerem.'

P. 141 l. 8. *the copy of the letter.* It is in MS. *Baker* x 406-7 = B 209, 210, and is printed by *Scrivener*, p. ii and *Heywood and Wright, Cambr. univ. trans.* I 352-3.

P. 142 l. 5. *which we saw at Helmstädt*, 14 *Dec.* 1709 (*Reisen*, I 226, where is a reference to *Saubertus*, 'variae lect. text. gr. evang. S. *Matt. Helmst.* 1672,' 4to., p. 263 seq.; and *J. A. Schmid*, 'diss. de lectionariis vet. imprimis *Chrysostomi*,' the latter of whom gave the MS. an age of at least 800, *Saubertus* of 1000 years).

P. 142 l. 5. *Genesis in bibliotheca Cottoniana*, viz. *Otho* B 6, which *Uffenbach* saw 16 *July* 1710 (*Reisen* II 575); most of it was destroyed in the fire.

P. 142 l. 8. *ancient monuments of the church of Waldenses.* Numbered Dd iii 25-38. xv 29-34. The latter series was long supposed to be lost, and often suspected to have been stolen by the Papists, until the volumes were found in their proper place by the present librarian, Mr. *Bradshaw.* See *Catalogue of the manuscripts preserved in the library of the university of Cambridge.* vol. I. *Cambr.* 1856. 81-99, 548-552; v 589. Mr. *Bradshaw's* description of Dd xv 29-34 is printed in *Communications to the Cambridge Antiquarian Society* II 203-218, and in Dr. *J. H. Todd's Books of the Vaudois*, 1865, 210-223. Mr. *Bradshaw's* important correction of the received date of the *Waldensian* books has been accepted by several *German* critics.

P. 142 l. 14. *five or six folio volumes. Uffenbach* only saw a part of the collection.

P. 142 l. 20. *Jean Leger's Histoire Vaudoise*, or rather *Histoire générale des églises évangeliques des vallées de Piémont. Leyde* 1669. fol.

P. 142 l. 21. *Chamberlayne is not a little mistaken, when he boasts of* 14,000 *volumes in this library.* On the contrary he kept well within the mark. Dr. *Richard Holdsworth's* books, bequeathed in 1649, and those of *Henry Lucas*, bequeathed in 1664, 'together made up wards of 15,000 volumes' (Mr. *Bradshaw* in the *Cambr. Univ. Gazette*, no. 14, 10 *Mar.* 1869). To these must be added Bp. *John Hacket's* bequest of more than 1000 volumes in 1670, and many smaller gifts, and books bought on the *Rustat* account. It is to be hoped that Mr. *Bradshaw* may find time to collect and enlarge the series of articles on the library which he printed in nos. 9-15 of the *Gazette.* Mr. *H. R. Luard*, the registrary of the university, printed for the syndics of the press 'A chronological list of the graces, documents, and other papers in the university registry which concern the university library. *Cambridge*, 1870.' 8vo. some copies l. p. in 4to.; this forms a valuable supplement to Mr. *Bradshaw's* papers.

P. 142 l. 24. *as far as I can judge by my own collection.* In a letter to *Jo. Andr. Danz*, 10 *May* 1713, *Uffenbach* writes (*Commerc. epistol.* II 295): 'Utinam praesens oculis tuis perlustrare posses, quanta spolia (thesauros dicam, nam multo labore nec parvo sane pretio constiterunt) ex itineribus reportaverim. Praefiscine dixero, quattuor milia voluminum numerus excedit, omnium vero librorum meorum ad duodecim milia excrescit.'

P. 142 l. 27. *Th. Erpenii.* See p. 157 l. 29 n., 195 l. 21.

P. 142 l. 29. *Cromwell.* See p. 195 l. 23.

P. 143 l. 3. *lexici arabici.* See p. 157 l. 11.

P. 143 l. 4. *Wm. Bedwell*, rector of St. *Ethelburgh's*, *London*, in the gift of the bp. of *London*, 8 *Dec.* 1601; *Wm. Bray* succeeded 5 *May* 1632, on his death (*Newcourt* I 346). Vicar of *Tottenham* 8 *Oct.* 1607, in the gift of the dean and chapter of St. *Paul's*; *Wm. Wimpew* succeeded 1 *Sept.* 1632 (*ibid.* 755). *Bedwell* owed this preferment to *Lanc. Andrewes*, then canon. *Isaacson's Life of Andrewes*, ed. *Bliss* (before his 'minor works,' *Oxf.* 1854), xxiii, xxiv: '*Erpenius*, to whom he tendered an annual stipend, to have read and taught here the oriental tongues, wherein, long before his death, he himself had been well versed, as may appear by his commencement verses; the experienced professors whereof he much delighted in, and did much for them; as Master *Bedwell*, to whom he gave the vicarage of *Tottenham*, if living, among others would testify.' He was a member of the *Westminster* company of translators of the bible, which undertook the first portion, to the end of Kings (*Fuller-Brewer* v 371). His publications may be seen in *Watt* and *Lowndes*, or in the *Bodl.* catal. In *Tanner* MS. 74 f. 78 is a letter from him to his uncle, 29 *June* 1616, for money to carry on a law-suit. In 1616 he translated *Salignac's* Arithmetic. He also translated and enlarged the Geometry of *Ramus*, but it was not published till after his death, *Lond.* 1636, 4to. The book was dedicated to *Jo. Greaves* by *Jo. Clerke*, who mentions *Bedwell's* MSS. in the *Cambridge*

library. A translation had been published, more than 30 years before, by *Thos. Hood*, a learned friend of *Bedwell's*, who taught those arts in the *Stationers' Chapel, Leadenhall Street.* Another friend, named in the prefaces, was *Hen. Briggs. Bedwell's* album, with inscriptions by *Grotius* etc., was sold in *Dawson Turner's* sale MSS. art. 653. *Wm. Robinson, History . . . of Tottenham*, ed. 2, *Lond.* 1840, II 58: 'Within the rails of the altar, on the north side of the communion table, is the following inscription, in roman capitals: "Here lies interred the body of *Margaret Clark*, the wife of . . . *Clark* clerk B.D., they lived in wedlock 37 years, aged . . . , dyed *December* 20, 1663. Here lyes likewise interred in this chancel the body of Mr. *Wm. Bedwell* her father, sometime vicar of this church, and one of king *James's* translators of the Bible, and for the Easterne tongues as learned a man, as most lived in these moderne times; aged 70; dyed *May* the 5th, 1632.' In the first edition of *Robinson's* book, *Bedwell's* 'Description of *Tottenham* High-Cross' is reprinted. See both indexes to *Robinson. Wm. Eyre* writes to *Jas. Ussher* (*Parr* 11) from *Emmanuel* 24 *Mar.* 1607-8: 'Nondum aliquid efficere potui in arabicis, quod dignum sit opera: forsan si *Christmanno* muto magistro, aut *Bedwello Londinensi* vel potius *Ambrosio* tuo *Dubliniensi* viva voce praeceptore uti liceret, aliquid efficerem. Sed non licet.' *Hen. Briggs* writes to the same (*ibid.* 12) in *Aug.* 1610: 'Mr. *Bedwell* is not well, and keepeth altogether at his t'other living at *Totenham.*' *Is. Casauboni epistolae, Roterod.* 1709 fol. no. 344 pp. 183-4 (*Paris* 24 *July* 1603) is addressed to *Bedwell.* You may not know me even by name; but I have long known your name: 'cum multi viri docti istinc venientes et de ceteris tuis virtutibus et de peritia atque usu quem habes linguae arabicae, eximia quaedam et rara praedicarent. Atque hanc famam confirmavit non mediocriter eruditissimus hic *Lago* [*Arth. Lake?*] tibi probe notus et tuae in eo genere litterarum praestantiae *μάρτυς ἀξιόπιστος.* Itaque certior ab illo factus de suo

ad vos reditu, committendum non putavi, ut tempus aliud exspectarem adfectus adversum te mei expromendi. Diu namque est cum inire tecum amicitiam, eruditissime *Bedwelle*, percupio. Meretur tua singularis doctrina, ut omnes te ament et colant, qui virtutem ac litteras, quos inter nomen nostrum ab ineunte aetate professi, sic vitam hactenus instituimus, ut eorum amicitia nihil antiquius duceremus, quos pietas eruditioni iuncta commendaret. Quod si benevolentia tua non indignos nos iudicaveris, de iis litteris, in quibus tu cum oppido paucis excellis, frequentibus posthac epistolis tecum agemus.' *Ibid.* n. 662, *Th. Erpenius* to *Casaubon*, *Saumur* 1 *Apr.* 1610 (p. 343 b): I am expecting some arabic grammarians* from the most learned *Bedwell*, for he has informed me that he has three or four; I have not written to him for 6 months, when I wrote in arabic; I have been greedily exspecting an answer every week: 'at frustra, ob adversam ipsius, quantum ex aliis intellego, valetudinem.' P. 344: it may seem strange, but it is most true, that those papers which I have sent you alone, however imperfect, suffice to remove some thousands of errors from the dictionary of the most learned *Bedwell*. *Ibid.* n. 663, *Casaubon* in reply, *Paris* 8 *Apr.* 1610, p. 346 b: '*Bedwellus*, vir doctissimus, ita lente procedit, et cursum studiorum eum tenuit, ut quid de eo sperare queamus, nesciam.' *Ibid.* n. 711, Same to same, *Lond.* 4 *Mar.* 1611, p. 376 a: '*Bedwellus* lexicon urget suum. O virum bonum, doctum et simplicem!' *Ibid.* app. n. 38, *Erpenius* to *Casaubon*, *Paris* 27 *Sept.* 1611, p. 661 b: here and there some words occur, whose sense I have not yet been able to discover, with which the most learned *Bedwell*, who is of wider reading than I, will, I hope, easily supply you; some others there are, at which I guess; whether well or ill, no one can better judge than you and he . . . I forward the sheets of the most learned *Bedwell*, with my remarks upon them, which I hope will not be unwelcome to you.

* Which he received; see dedication to his arabic grammar, 1613.

You will see from them how dangerous it is to attempt anything in this language without a knowledge of grammar; you may keep them with the sheets themselves, till you have read them at leisure, and afterwards deliver them to him; for my letter which is enclosed, bears no date. Or if you do not wish him to know that you have seen them, they may be wrapped in paper without a seal. P. 662 b in a postscript: 'Quaeso ne affinis meus aut quisquam alius ex te resciscat me *Parisiis* adhuc esse: si quaerant an litteras a me acceperis, significare quidem id potes, sed velim simules eas *Genevae* scriptas esse mense *Augusto:* quin D. *Bedwello* scripsi me *Genevae* esse, ne per eum secretum hoc reveletur.' One would not choose the guileless *Casaubon*, of all men in the world, as one's porter, to answer 'not at home.' On the 28 *June* 1612 *Casaubon* paid a visit to *Bedwell* (*Ephemerides Is. Casauboni, Oxon.* 1850, 934): 'Ad optimum *Bedvellum* hodie sum profectus cum uxore. Deus et illum et nos servet.' *Casauboni epist.* n. 820, *Casaubon* to *Erpenius*, *Lond.* 9 *July* 1612, p. 478 a: 'Scito optimum virum *Bedwellum* iter istuc cogitare, ut lexicon τοῦ μακαρίτου *Scaligeri* inspiciat, si potest, et aliquam sui lexici edendi rationem ineat. Ille te admiratione singulari prosequitur, ex illis notis, quas ad ipsum misisti in observationes suas ad Alcoranum. Magno illum afficiam gaudio, cum te rediisse ei nuntiabo.' *Ibid.* n. 43, *Erpenius* to *Casaubon*, *Middelburg* 13 *July* 1612, p. 667 a: 'verbis meis . . . saluta . . . *Bedwellum* nostrum, quem quam primum litteris compellabo.' *Ibid.* n. 821, *Casaubon* to *Dan. Heinsius*, *Lond.* 1 *Aug.* 1612, p. 478 a. b: 'Qui tibi has reddidit, amicus meus est; amicus de meliore nota, vir doctissimus et domini episcopi *Eliensis* [*Andrewes*] a multis annis ὁλονὲ πελάτης. Is cum multos annos in illustranda lingua arabica consumpserit, optavit priusquam sua ederet, posse inspicere τὰ τοῦ μακαρίτου herois. Ea sola illi fuit causa suscipiendi huius itineris, hortatu τοῦ πάνυ *Eliensis*, qui nullis parcere cupit sumptibus, ut studiis

litterarum consulatur. Ille vir magnus, a quo scis te amari et aestimari *κατὰ τὴν ἀξίαν*, petiit a me, ut huic communi amico aditum patefacerem per litteras ad tuam amicitiam. Speramus per te posse ipsi fieri copiam inspiciendi, quem servas, thesaurum. Quia vir simplex est, probus et pius, putamus non eum indignum tua benevolentia et gratia. Neque dubitare debes, si quid illi hoc iter ad voti summam profuerit, fore memorem et *τοὺς εὐεργέτας* praedicaturum ingenue et candide. Nolo mihi fidem habeas; ipse experieris hominem non minus *ἄκακον καὶ ἀφελῆ*, quam serio doctum in illis litteris, quas praecipue colit. Habetis istic *Erpenium*, cui meus *Bedwellus* (sic enim vocatur is, de quo ad te scribo) probe est notus . . . Tu, quaeso, et *Bedwellum* et *Erpenium* tua benevolentia complectere, et quibus poteris cumque rebus adiuva.' *Ibid.* n. 823, same to *Th. Erpenius*, *Lond.* 1 *Aug.* 1612: You have with you our *Bedwell;* would that I could have accompanied him on his journey. I should have seen you and the friends whom I have in your parts; you above all, than whom there is none more friendly to me, none whom I myself love more. Our *Bedwell* will inform you of our present state. *Ibid.* n. 829, same to *Dan. Heinsius*, *Lond.* 12 *Aug.* 1612, p. 484: I wrote to you a few days ago by the *Englishman Bedwell*, a minister of God's word, and doubt not, *σὺν Θεῷ εἰπεῖν*, that he has delivered my letter to you. *Ibid.* n. 831, *Casaubon* to *Etienne Hubert*, royal prof. of arabic at *Paris*, *Lond.* 22 *Sept.* 1612, p. 485: '*Je vous conjure* per omnia sacra Musarum, ut in incepto pergas, neque prius desinas, quin aliquid effeceris, quod studia illa promoveat. Hic sunt nonnulli, qui non neglegunt. Sed unus est mihi notus *Bedwellus* in iis litteris longe *ὑπείροχος ἄλλων*. Quo nomine cum sit mihi carissimus, tamen propter mores longe est mihi carior. Est insitum huic nationi, ut sua amet, aliena ne admittat quidem ad aliquam comparationem. Florentissima enim et ditissima sua collegia ipsis animos faciunt, ut omnes

non vereantur prae se contemnere. Hoc vitio qui non laborant, inter *Anglos* sunt viri admirandi, ut noster *Bedwellus*, homo simplicissimus omnium, quos memini vidisse; alienus ab invidia, ab opinione sui et a studio obtrectandi, quod hodie est ἐπιδήμιον morbi genus. Vidi eius thesaurum arabicum; sic namque iure appellavero: est enim magna libri moles. Is nunc *Lugduni Batavorum* alterum mensem agit, eo profectus auspiciis et sumptu viri maximi, domini episcopi *Eliensis*. Hic dignissimus praesul [*Lanc. Andrewes*] non solum est doctissimus, sed etiam egregie favet litteris; itaque *Bedwello* pecuniam pollicitus est necessariam ad thesauri arabici editionem, et faciet; nam et potentissimus est, et, ut dixi, litterarum amantissimus. Ille unicus est *Angliae* phoenix, in omni re moderatissimus, cuius vota, cogitationes et sermones ad litteras sacras et studium concordiae semper referuntur. Quemadmodum *Gallia* alterum cardinalem *Perronium* non habet, ita haec insula unico superbit *Eliensi:* non quod desint hic viri magni; sed aliis rebus sunt magni. Ille si praestiterit, ut thesauro *Bedwelli* aliquando fruamur, incredibile dictu est, quantum illi simus omnes debituri. Sed vereor, ne *Erpenius*, qui iam est cum *Bedwello*, illius conatus retardet; non quod *Erpenius* id habet propositum, est enim vir optimus; sed si *Bedwellus*, qui illum valde admiratur, intellexerit *Erpenium* serio cogitare aliquid simile, statim languescet eius impetus... Miror queri te de inopia characterum arabicorum; nam *Lebbaeus*, obsecro, in quem usum suos paravit? An ille non cogitat, τὸν βίον εἶναι βραχύν, τὴν τέχνην μακράν? Quando igitur fruetur gloria, quam meretur ob nobile inceptum? Sin velit vendere, episcopus *Eliensis* lubens emet in gratiam *Bedwelli*. Sed maneat in *Gallia* decus illud.' *Ibid.* n. 833, same to *Th. Erpenius*, *Lond.* 24 *Sept.* 1612. I see that lack of type will hinder your efforts. What our *Bedwell* will achieve here, I know not. If he could attain what he seeks, I would advise you to come hither. *Ibid.* n. 845, same to same, *Lond.* 22 *Nov.* 1612.

I was greatly troubled by a letter of *Heinsius*, giving a gloomy account of your health; but afterwards I was cheered by a conversation with our *Bedwell*, who gave a happier report. *Ibid.* n. 843, same to *Hugo Grotius*, *Lond.* 26 *Nov.* 1612, p. 507 b: If I had more leisure, I would answer in detail your last letter, which our *Bedwell* brought. *Ibid.* n. 846 postscr. *Lond.* 1 *Dec.* 1612 'Stylo Gallico': 'De *Bedwello* ago tibi gratias: ille nobis narravit tuam humanitatem.' *Ibid.* n. 895, same to *Jo. Meursius*, *Lond.* 2 *June* 1613, p. 536 a: 'Attulit mihi *Bedwellus* noster, vir clarissime, litteras tuas.' *Parr's Letters of Ussher*, n. 46, p. 78, *John Selden* to *Ussher*, 24 *Mar.* 1621-2: 'I should before this have returned your *Nubiensis geographia;* but Mr. *Bedwell* had it of me, and until this time, presuming on your favour, he keeps it; nor can we have of them till the return of the mart.' *Jas. Ussher* to *Ludov. De Dieu*, *Dubl.* 9 *June* 1632 (*ibid.* 462): 'Arabici psalterii tria habui exemplaria, satis antiqua: quorum unum D. *Londinensi* episcopo [*Laud*], academiae *Oxoniensis* dignissimo cancellario, cum aliquam multis aliis codicibus MSS. nuper a me donatum est: alterum quod D. *Gulielmo Bedwello* commodaveram, eo iam vita functo vix est ut recuperari a me posse sperem.'

P. 143 l. 4. *Arnold.* The very interesting letters of *Christ. Arnold* to *George Richter* give a lively picture of the state of learning and religion in *England* in the year 1651. The passage cited is in p. 485 (not 405) of *Richterus Redivivus, sive Georgii Richteri I. C. eiusque familiarium, epistolae selectiores. Norimbergae* 1686. 4to.: 'Celebris ille apud *Anglos* philologus sacer, *Bedwellus*, eidem bibliothecae *Lexici Arabici volumina septem*, conscripta manu sua, una cum typographia arabica legavit.'

P. 143 l. 9. *George Hickes.* See p. 395 l. 36. On the 23rd of *March* 1709-10 *J. H. Eggeling* of *Bremen* gave into *Uffenbach's* hands (*Reisen* II 205) a packet of his dissertations for *Hickes*. This indefatigable scholar, politician and nonjuring bishop deserves a full biography. *John*

Lewis of *Margate* (see the list of his works in the app. to *Masters, Hist. C. C. C. C.* 102) wrote in 1744-5 an account of his life and writings, which was afterwards in the hands of Sir *Peter Tompson*. Short accounts of him may be seen in *Wood*, in the *General Dictionary* of *Birch* and *Bernard, Biogr. Brit.* suppl., *Chauffepié, Chalmers, Europ. Mag., Dec.* 1792, p. 413. See also the indexes to *Reliquiae Hearnianae, Pepys, Luttrell, Kennett's Reg. and Chron., Thoresby's Diary, Burnet, Letters from the Bodleian* (1813), *Thesaur. epist. Lacrozianus, Secretan's Life of Rob. Nelson, Anderdon's Life of Tho. Ken, Bohun's Autobiography.* Various particulars of him may be found in *Kennett's Life* 12 seq., 34, 47 seq., 160; *Nelson's Life of Geo. Bull* 439, *Birch's Tillotson, D'Oyly's Sancroft, Monk's Bentley* I 427 seq., *Waterland's Works, Lathbury's Nonjurors, Fabricii Vita* 157. Many of his letters are preserved; *e. g.* to *Charlett* in *Europ. Mag. Jan.* 1796 p. 10, *Febr.* 1796 p. 103, *May* 1797 p. 329; others to and from him in bp. *Nicolson's Correspondence*, in *Zouch's Works*, ed. *Wrangham*, I 106, and in Sir *H. Ellis, Letters of eminent literary men* and *Orig. letters*, ser. II. He relates some interesting passages of his life in the biographical preface to his friend Dr. *Wm. Hopkins' Sermons* 1708, 8vo. (see MS. *Cole* xxvii 273-4). On the 2nd of *Oct.* 1712 he gave letters of ordination to *Laur. Howell* (*Hist. Reg.* 1717 p. 121). On his gift to *Sion College* see *Reading's State of S. C.* p. 45. *Edm. Calamy* in his *Own Life* II 337-8 gives this character of him (on occasion of his death) 15 *Dec.* 1715: 'He was one of eminent learning, formerly dean of *Worcester*, and after the revolution a nonjuror; and never could be prevailed with to take the oaths, either to king *William*, queen *Anne*, or king *George;* though we are told [in the *Life of Bp. Kennett*] that "he once intended and designed it." He at length ran to that height, that he was encouraged by some of the deprived bishops to assume the title of suffragan of *Thetford.* After their decease he made himself the prin-

ciple of orthodox unity and *Jacobite* loyalty, condemning the established church of *England* as schismatical, the civil government as tyranny and usurpation, the bench of bishops and all other clergy as of invalid orders, their ministration of the sacraments as null and void, and their very prayers a sin! Of what extravagance is not a man capable if he is left to himself!' The titles of most of his numerous works are in the *Bodl. Cat.*, *Watt* and *Darling;* see too index to *Tanner* MSS. Add his translations of *Fénélon's Télémaque*, 1707; of the whole works of *Thomas a Kempis*, *Lond. Rivington.* 1717. 2 vols. 8vo. (in conjunction with *Rob. Nelson*). He revised *Susanna Hopton's Meditations and devotions*, 1717. 8vo. See too *John Bowdler's Life*, 12, 14, 70. His brother *John* was also a sufferer for conscience sake. See *Calamy's Account* 248, *Contin.* 336, *Ingledew's Northallerton* 292, *Whitaker's Richmondshire.* 'Troublous times, or Leaves from the notebook of *John Hickes*, an ejected nonconformist minister 1670-1, transcribed by *Jane B. Cranch*, 1862.' 8vo. He was executed for his share in *Monmouth's* rebellion (*Calamy Acc.* 762, *Burnet* 1 650 fol. ed., *Luttrell* 1 357).

P. 143 l. 10. *a little* 12*mo.* Dd xii 59 (*Catal.* 1 499). See *Notes and Queries*, ser. 2, 1 112. The book is exhibited in the shew case.

P. 143 l. 15. *coins.* Removed some years ago to the *Fitzwilliam* museum. *Roger Gale* of *Scruton* left his coins to the library (*Stukeley's Carausius* 153).

P. 144 l. 1. *St. Mary's.* See 'Historical and architectural notes on *Great St. Mary's church.* By *S. Sandars*, M.A. Together with the Annals of the church. By *Edm. Venables*, M.A. 1869.' No. X of the 8vo. series of publications of the *Cambr. Antiq. Soc.*

P. 144 l. 3. *there were none.* There were some in the vestry. See MS. *Harl.* 6127, n. 7.

P. 144 l. 6. *in his museum.* 'Mr. *Baker* lived up one pair of stairs, in the 3rd court on the south side' (*Cole* in *Baker's History of St. John's*, 1869, p. 569 l. 26).

P. 144 n.*. For 128 read 127.

P. 144 l. 6. *Baker preparing Athenas Cantabrigienses.* See p. 195 l. 20. In the *Baumgartner papers* (*Cambr.* univ. libr.) IV 129 is a letter from Dr. *A. Charlett* to *John Strype*, in which he expresses his delight that a *Cambridge* man 'gives us hopes to see their antiquitys.' On the 18 *Apr.* 1710 *Thos. Baker* (*ibid.* x 24) asks the name of 'somebody that had made collections concerning the university of *Cambr.*'

P. 144 l. 19. *Reflexions upon learning, wherein is shewn the insufficiency thereof in its several particulars, in order to evince the usefulness and necessity of revelation. Lond.* 1699. 8vo. Also *ibid.* 1700, 1708 (4th ed.), 1714, 1738, 1756. In all there were 8 editions. See *Masters* 14-18 for the praise of *John Boswell*, M.A. vicar of *Taunton* and the censure of *Jortin.*

P. 144 l. 24. *the portrait Jo. Fischeri.* Given to *Baker* by *Lord Weymouth*. *Rob. Jenkin* to *Baker*, *Long Leet* 25 *July* 1709 (*Masters* 23): 'His lordship will send bp. *Fisher's* picture to *London*, to have a copy taken for you there, by a good hand.' Same to same 17 *Oct.* 1709 (*ibid.* 24, 25): 'Bishop *Fisher's* picture is now copied, and so well done, that his lordship has been thinking of parting with the original to you, but the painter told him, the boards upon which it was painted, if any accident should happen to it in the carriage, could not be put together again, so as not to blemish the picture. The copy cost £10, by which you may guess it is not ill done. And indeed, as it has hit the likeness, so it is as well (if not better) finished than the original... P.S. Mr. *Francis Roper* of St. *John's college* was very desirous of a copy of this picture likewise, but the painter's stay was so short, it could not be procured.' Same to same, 17 *Nov.* 1709 (*ibid.* 26): 'You will receive the original picture of bishop *Fisher*, which I hope will come safe to you. The copy is well done, and has a great likeness, but represents him at least ten years younger, which I suppose was the reason that

the painter omitted the age, which you will find to agree with the face and with the inscription.' Same to same, 3 *Dec.* 1709 (*ibid.* 26-7): 'I am glad that the picture came safe, and that you approve of it. His lordship is very well disposed, and I am sure would be very willing to gratify you in any thing else, if his library could afford any materials for the great work which you have in hand,' i. e. *Athenae Cantabrigienses*. *Masters* (*ibid.* n.) seems to be wrong in identifying this picture with that bequeathed by *Baker* to Dr. *Newcome* (*ibid.* 135: 'my founder's picture for himself or college'); *Baker's* founder was strictly *Hugh Ashton;* and *Cole* (*Baker's History of St. John's college* 556 l. 33) says that he thinks *Baker* had a picture of *Ashton*, 'taken probably from his monument, either here or at *York*, and which I have seen, either at St. *John's college* lodge, or at Dr. *Zach. Grey's*.' The best of the two pictures of *Fisher* in the college, 'reckoned to be done by *Hans Holbein*, . . . as all who have seen it, and know his style and manner, judge it to be his, has *Ao Aetatis* 74 upon it' (*Masters*).

P. 144 l. 28. *Queens' college library*. See the catalogue by *T. H. Horne, Lond.* 1827. 2 vols. 8vo.

P. 145 l. 7. *Thomas Gale* included *Demetrius Phalereus* in his *Rhetores selecti. Oxon.* 1676. 8vo. See accounts of him in *Biogr. Brit.*, *Collier*, *The general dict.* of *Birch* and *Bernard*, *Chauffepié*, *Chalmers*, *Nichols' Lit. Anecd.*, *Evelyn*, *Pepys*, *Knight's Colet;* cf. a slight account by *Joseph Moser* in *Europ. Mag. Febr.* 1797, 102-4. He received a piece of plate, when master of *St. Paul's* school, for writing the inscription on that 'tall bully' the Monument. He gave to *Trinity college* arabic MSS., included in a catalogue by Mr. *E. H. Palmer*, which has just [1871] appeared. He was a friend of bp. *Ri. Cumberland's* (*C.'s Sanchoniatho* 420), and of *Pet. Dan. Huet* (*P. D. H. Comment. de rebus ad eum pertinentibus*, *Hag. Com.* 1718, 315): 'Circa haec tempora venit ad me officii causa *Eduardus Bernardus Anglus*, quem pauci hac aetate aequiparabant eruditionis laude, modestia vero pene nulli. Excipio

tamen *Thomam Galaeum*, *Anglum* alterum, quem utraque dote, et modestiae et doctrinae, non *Bernardo* tantum, sed omnibus hominibus, quos quidem noverim, anteferendum puto. Is me nec de facie sibi notum, humanitate, benignitate, omnibus officiis provocavit et ad amorem sui pellexit. Atque ea sane in me constant illius beneficia, quae, nisi turpiter ingratus esse velim, nulla ex animo meo dies oblitterare possit.' *Nichols*, *Lit. Anecd.* IV 542: 'A great number of *Huet's* letters to Dr. *Gale* were in the possession of his eldest son *Roger*.' He resigned the greek professorship 19 *Oct.* 1672 (MS. *Baker* XXXI 265). *Luttrell* 22 *Mar.* 1697-8 (IV 358): 'The lords heard and repealed the judgement given for the king and Dr. *Gale* to hold a living of £400 per ann. in *Yorkshire*, and gave it to Mr. *Peirce* the patron.' He intended to edit *Juvenal* (*Henninius*, *Juv.* f. * * * * 2 vo). *Koch* (*Antonin. Liberal.* viii) complains of his carelessness; not without reason, as is known to those who have used his collection of our national chronicles. *Thoresby's Diary* I 360, 11 *Apr.* 1702: 'At church, where the vicar told me the sad news of the death of my kind friend, the dean of *York* (Dr. *Gale*), which is a public loss, both as he was a very religious and truly pious divine, and as he was one of the most learned men in the Christian world; myself can abundantly testify the former, to whom he most affectionately bewailed the growing prophaneness of the nation etc.; and the great applause the learned part of the world has given to his works, is an undeniable testimony of the latter.' *Ibid.* 15 *Apr.* (pp. 360-1): 'Walked to *York*.. Afternoon, at the funeral of my excellent and dear friend, Dr. *Thomas Gale*, ... who was interred with great solemnity; lay in state, 200 rings (besides scarfs for bearers, and gloves to all) given in the room where I was, which yet would not contain the company; yet was the lamentation greater for the loss of so learned, pious, and useful a person, whose death was deservedly lamented by persons of all denominations.... Was invited to sup at the

deanery; was kindly received by both the sons; was somewhat revived to see so much of the dean in Mr. [*Roger*] *Gale.*' Cf. *ibid.* 296. Several of *Gale's* letters are printed in *Thoresby's Correspondence.* His pedigree may be seen in *Thoresby's Ducat. Leod.* 203-4 (or ed. *Whitaker* 203), where *Gale's* great services are acknowledged. Cf. *Burke's Landed Gentry.* His epitaph in *Hearne's Fordun* v 1371; *Drake's Eboracum* 514-5, see also p. 565 and the index. A catalogue of his MSS., since given by his son *Roger* to the library of *Trinity* college, is in the *Catalogus MSStorum Angliae* III 185. A copy of *Bale* with his MS. notes is in the Royal Institution (*Lowndes*). He with several bishops and divines approved the plan of a concordance drawn up by *Aug. Plumsted*, who lost his *Trinity* fellowship for nonconformity (*Calamy*, *Contin.* 808). Some bibliographical references in *Grässe*, *Literärgeschichte* III (2) 1007 n. 43.

P. 145 l. 15. *Fras. Tindal* of *Qu.* has verses in *Genethliacum Acad. Cantabr.* 1631 p. 75.

P. 145 l. 22. *King's college*, the old court, on part of the site of which the western portion of the N. and S. sides of the university library stands. The western gate still remains.

P. 145 n. *. *tom. I.* p. 109.

P. 145 l. 27. *a legacy.* Cf. 181 l. 1 seq. From *Matt. Parker.* See *Masters*, *Hist. C. C. C. C.* 91, 92.

P. 145 l. 28. *to another college. Caius*, if six folios, eight quartos and twelve books of smaller size should at any time be lost: from *Caius* they are to pass to *Trinity Hall*, and from *Trinity Hall* to *Corpus* again.

P. 145 l. 29. *three keys.* One lodged with the master, and the other two with the keepers of the *Billingford* hutch.

P. 145 l. 32. *John Davies.* See pp. 256 l. 22, 432 l. 25, 434 l. 12, 23 and 30, 435 l. 32. He was born in *London* 22 *Apr.* 1679. His father was a merchant, and his mother a daughter of Sir *John Turton* justice of the King's Bench.

He went from the *Charterhouse* to *Queens'*, where he was admitted 8 *June* 1695. B.A. 1698-9. fellow of *Queens'* 7 *July* 1701. M.A. 1702. proctor 1709. LL.D. 1711, in which year he was collated by that great patron of letters, bp. *John Moore*, to the living of *Fen Ditton* [cf. MS. *Cole* XIX 103 a] and to the 5th stall at *Ely* where he was installed 24 *Sept.* Elected president of *Queens'* 23 *Mar.* 1716-7. D.D. 1717, when *George I.* was at *Cambridge;* king's chaplain 5 *Nov.* 1717 (*Hist. Reg.*). He died 7 *Mar.* 1731-2 and was buried in the middle of the college chapel, where is an inscription on him (*Biogr. Brit. Gent. Mag.* 1732, p. 678). *J. A. Fabricius* to *La Croze* (*Thesaur. epistol. Lacroz.* I 137), *Hamburg* 29 *Apr.* 1732: '*Cantabrigia* tristis nuntius affertur, clarissimos viros *Petrum Needhamum* in *Aeschylo* et *Io. Davisium* in *Tullii officiis* illustrandis occupatum fato proxime concessisse' (cf. *Fabricii Vita* 335). *Jo. Chr. Wolf* to same (*ibid.* II 257) *Hamburg* 2 *Oct.* 1733: 'Cl. *Dorvillius* heri mihi nuntiavit, cl. *Th. Bentleii* aedes, una cum bibliotheca eius, quam *altera pars inscriptionum Asiaticarum, scholia in Homeri Iliadem* ἀνέκδοτα et *Davisii in Ciceronis de officiis libros* annotationes ornarunt, ita periisse, ut ipse aegre vitam servarit.' Cf. *Monk's Bentley*, ind., *Bentley's Corresp.* 411, 553, 781. A letter from *Davies* to dean *Moss*, about chapter business, 21 *July* 1725, in *Nichols, Lit. Illustr.* III 520. Some slight notices in *Lit. Anecd.* see the index. He occurs among the subscribers to *Knight's Colet. Abr. des Amorie van der Hoeven, Diss. de Jo. Clerico, Amst.* 1843 (p. 98) speaks with enthusiasm of this stedfast friend of *Le Clerc's:* 'Amicum certum in re *Menandrea* tragico-comica admodumque incerta se probavit... *Davisium* illum, si cum plerisque eius aequalibus studiorumque sociis compono, non possum non amare et praeprimis magni facere. Sagacitate *Bentleio*, doctrinae copia aliis inferior fuerit, quamquam in his quoque suas habet laudes meo praeconio maiores; at quam humanus est, quam candidus, quam modestus! Macte, *Clerice*, tali amico! Quibus bene-

ficiis se ornarint invicem notum est. Ut cetera taceam, *Clerico* ad patres apostolicos notulas misit *Davisius*, huic ad *Ciceronis* philosophica suas donavit *Clericus*.' In a letter from *Davies* to *Le Clerc* (*ibid.* 272-4), *Cambridge* 26 *Nov.* O.S. 1709: I thank you for your friendly commendation of my *Caesar* and *Minucius Felix*. I propose soon to republish *Minucius* with new emendations. Same to same, *Cambr.* 23 *July* 1710 (a few days before *Uffenbach's* visit): 'Fidem datam iam tandem absolvo, tibique, vir doctissime, *Severi* quae dicitur, *Aetnam* ex vetustissimo codice descriptam mitto. Quamvis iste MS. innumeris mendis scateat, sunt tamen lectiones bene multae ex quibus melior et emendatior reddi possit *Severus;* ne dicam in hoc apographo tres quattuorve versus esse qui in editis non comparent. Sed de hisce rebus tu optime iudicabis; et spero me secundam *Pedonis* et *Severi* editionem brevi visurum; nam *Londini* certe adeo rara erant exemplaria, ut ne unum quidem nancisci potuerim, cuius orae varias lectiones ex MS. collectas adscriberem.' This is MS. Kk v 34 in the university library, which is fully described by Prof. *Munro* in his ed. *Cambr. Deighton, Bell* and Co., 1867, 8vo., pp. 28, 29: 'This codex is so much superior to all other existing codices both in age and in merit, that not only have I grounded my text mainly on it, but as in duty bound have noted the minutest discrepancies of spelling.' *Davies* to *Le Clerc*, *Cambr.* 9 *Nov.* O.S. 1710 (*u.s.* 274-6): Thank you for your conjectures on *Cic. Acad.* and *Fin.*; pray send others on the other philosophical books. 'Brevi recudentur *Tusculanae*, et eodem tempore prodibunt libri *de Nat. Deorum;* sed agmen ducet *Minucius Felix*, plurimis in locis, nisi fallor, emendatus.' I have read the libel of *Jac. Gronovius*, which is only worthy of contempt. I am glad that your *Pentateuch* is reprinted; the additions should be issued separately. I am told that you are editing *Orosius;* a new edition is much wanted; so also of *Plato;* nor does the *Oxford Xenophon* satisfy scholars. '*Homerus Barnesianus* praelum relinquit. In

prolegomenis videbis *Dionis Chrysostomi* orat. LIII meis notis emendatam; quae breviores sunt, quia spatiis iniquis fui conclusus. Ideo autem publicas feci, ut viderent homines eruditi, nobilem illum philosophum simul et oratorem multis vitiis etiamnum laborare, et, si qui sint quibus praesto sunt MSS. codices, illi limatius edendo sese accingerent.' *Barnes* in the preface to his *Iliad*, says of these *prolegomena:* 'quae . . . ego singulari libro super hac re [the history of *Homer*] paraveram, nec pauca, nec contemnenda, cum malorum hominum [such as *Bentley*] artificio vilipendantur, ne in huius editionis detrimentum converti possint, ultro praetereo.' When rid however of the Aetnaean labour of the *Homer*, and when the times are somewhat more propitious to my labours (when the queen will accept my dedication), 'emittere statui librum illum, quem et ausim nunc vocare *thesaurum* eruditionis hactenus reconditum.' The *prolegomena* never appeared; we see why *Bentley* chose to make *Davies* the medium of his chastisement of *Barnes* (see *Monk* I 293-6). *Davies* to *Le Clerc* (*u. s.* 276), 1 *Oct.* O. S. 1718, sending notes on *Barnabas* and *Clement*, and offering many emendations on the *Clementines*. Thanks for procuring from *Salvini* a collation of the *Florentine* MS. of *Maximus Tyrius*. The *Cambridge* editor of *Clement* is not *Wm.* but *Hen. Wotton*. 'Iuvenis est e non-iuristarum partibus; adeoque non mirum est, si bonis omnibus [e. g. to *Bernard* and *Le Clerc*] sit infensus.' Same to same (*ibid.* 276-7), 14 *May* O. S. 1719: Sends emendations on the first nine *Clementine* homilies; will soon do as much for the other ten. *Salvini* puts a monstrous price on his MS. of *Maximus Tyrius*, 'adeo ut isto auxilio mihi prorsus sit carendum, nisi forte librum pro decem libris sterlingicis mihi traderet.' I thank you for the compliment you have paid me in the *Biblioth. anc. et nouv.* [see xxi 247, xxiii 254]; 'laudes enim a viro laudato profectae semper sunt acceptissimae novamque languentibus animis induunt alacritatem.' I shall return to *Cambridge* [from *London*] in

June. In an english P.S., 16 *May:* 'I heartily thank you for the care and dexterity you have us'd in treating with Mr. *Salvini.* The terms he now proposes I readily comply with, and have sent my servant with £3 to Mr. *Guiger*, with which summe I desire you will buy such a piece of holland as it will purchase; but I think it will be time enough to send it him, when you have receiv'd the collation.' Same to same (*ibid.* 277-8), *Cambr.* 9 *Jul.* [? 'a. d. ix *Jul.*'] 1719: Sends emendations on the remaining *Clementine* homilies: 'Ea omnia, aut eorum partem, pro libitu tuo vel reicias vel edas. Id modo a te peto ut quaecunque spongiam mereantur omnino deleas.' *Hudson's Josephus* is all but printed. The greek ecclesiastical historians [*Reading's* ed.] are very nearly ready at *Cambridge.* I have in hand *Cic. Acad.*, which I shall soon send to press. Our friend *Wasse* promises *Lactantius;* but I am surprised that I hear nothing of *Diodorus Siculus*, as he long ago made an agreement to edit it for the *Wetsteins.* Same to same (*ibid.* 278-9), *Ely*, *May* 1728. 'Tis some years since I heard from you. I hope you received my *Cic. de legibus* last year. My bookseller has now delivered my *Cic. Fin.* to *Smith*, *Wetstein's* son-in-law, for you. 'Prout ab ineunte adolescentia te colui, sic senectuti proximus animum non muto; nec umquam possum, si probe me geram, mutare, quum reputem quantum tibi debeant cum omnes litterae, tum praesertim sacrae. Commentarios tuos in utrumque Foedus diligenter et plus semel evolvi, ac, nisi fallor, a reliquis interpretibus haud dubiam reportasti palmam. Hoc et in ceteris V. F. libris te praestiturum confido, quos sub praelo sudare laetus audivi. A Deo O. M. enixe peto ut vegetam tibi senectutem det, quo diutius orbi Christiano prosis. Ecclesiasticam certe tuam historiam ad metas quas proposuisti perductam lubentissime viderim, ut et opus de Incredulitate latine versum, notisque, forsan et nonnullis capitibus, auctum: scis enim quam petulanter in ipsam religionem Christianam invadant e nostratibus

nonnulli; nec, ut opinor, in partibus transmarinis eiusmodi funesta desunt exempla.' *J. A. Fabricius* (*Vita* 56, 57) supplied him with collations of *Cic. Tusc.* and *Caesar.* His commentaries have since been reprinted (e. g. those on *Cicero* by *Rath* and again by *Moser* and *Creuzer*) and are the result of independent reading. Yet cf. *Madvig's* judgement (*Cic. Fin.* praef. LII, ed. 2): '*Davisii* opera . . . fere consumpta est in locis *Diogenis* et *Sexti Empirici* patrumque Christianorum ibi ascribendis, ubi unum aliquod non ignotum decretum apertis verbis positum erat.' See *ibid.* X-XII a severe censure of *Davies* as a verbal critic. 'Usus est octo codicibus, . . . sed usus est cum supina quadam neglegentia. Non iam hoc dico, tantum hic illic inspectos et commemoratos esse codices, ubi aliquid animum pupugisset, tanta inaequalitate, ut modo *et*, *ac*, *que* codicibus adhibitis permutet, modo in foedissimis mendis eos non curet; sed primum, etiam ubi codices inspexit, saepe tantum eos inspexit, quos casus obtulerat. . . . Saepe in mendis typographicis superiorum corrigendis parte codicum utitur, cum deberet omnibus . . Multis locis, ubi tantum duae scripturae sunt, utrique unum et alterum assignat codicem, ceteros omnino dubios relinquit . . . Saepissime codices permutavit et permultis locis de scripturis plane falsa prodidit.' Like most scholars of his time *Davies* paid much attention to patristic studies. *Gisbert Cuper* to *J. A. Fabricius*, 5 *Febr.* 1709 (*Uhlii Sylloge nova epistolarum* I 468): *Gronovius* is about to publish, or has published *Minucius Felix*, 'aemulatione accensus, ut ferunt, *Davisii*, qui eundem publicavit in *Britannia* magna, et non infeliciter emendavit subinde.' Cf. *Jo. Christ. Wolf* to *La Croze* (*Thesaur. epist. Lacroz.* II 50): 'Cl. *Gronovii* scriptum recentius conspectum tibi esse non dubito, quo uno impetu in eruditissimum *Bentleium* huius in *Tuscul. quaest. Ciceronis* emendationes loco movere conatur, *Clericum* item, et, qui iram eius nova *Minucii Felicis* editione promeruit, *Davisium* etiam evomuit bilem, novumque adeo professoris humanitatis, ab

humanitate vel naturae quodam ductu abhorrentis, exemplum constituit.' Notes and emendations communicated by *Davies* to *Gottl. Schelwig* were printed in the *Theophilus* of *J. C. Wolf, Hamb.* 1724.

P. 146 l. 5. *Ciceronis de natura deorum.* With emendations by *John Walker*, published at the university press, 1718, 1723, 1733, 1744.

P. 146 n. * *tom. I.* p. 110.

P. 146 l. 8. *Ri. Laughton.* See p. 279 l. 35. B.A. 1684-5, M.A. 1691, D.D. by mandate 1717. In the *Cambr.* MS. Oo vi 111 (3) is his speech as senior proctor in the bachelors' schools. He has verses in *Acad. Cantabr. affectus* 1684-5 f. I 3, and in *Lacrymae Cantabrigienses* 1694-5 f. N 2. *A sermon preach'd before the king at King's college chapel in Cambridge.* By *Richard Laughton* D.D. and fellow of *Clare.* 2nd ed. *Cambridge, Corn. Crownfield,* 1717. 8vo. Appointed king's chaplain 5 *Nov.* 1717 (*Hist. Reg.*). In 1717 he was a candidate for the mastership (*Monk's Bentley* II 13); nominated 11th, installed 14th *Nov.* 1717 prebendary of the 8th stall in *Worc.* cathedral (*Le Neve-Hardy* III 86). Died 28 *July* 1723 (*ibid.*) *Whiston* (*Life* 257) to abp. *Wake:* 'In the summer of the year 1710 I came from *Cambridge,* in company with Dr. *Laughton* of *Clare hall,* who was then tutor to a relation of your grace's [*Martin Folkes* esq. now president of the Royal Society] and with several of his pupils, members of the same college, to wait on your grace, who at that time was bishop of *Lincoln,* at *Bugden;* and to desire your permission for printing your *Translation of the smaller epistles of Ignatius* . . . together with my own translation of the *larger epistles,* in my *Primitive Christianity reviv'd.*' *Colbatch* in his commemoration sermon at *Trinity* 17 *Dec.* 1717 speaks of *Laughton's* fame as a tutor (*Monk's Bentley* II 30, 31): 'We see what a confluence of nobility and gentry the virtue of one man daily draws to one of our least colleges.' In a paper (by *Wm. Whewell*) on the introduction of *Newton's* philosophy into *Cambridge* (*Mus.*

Crit. II 517-8): 'In 1709-10, when Mr. *Laughton* of *Clare hall*, a zealous *Newtonian*, was proctor, instead of appointing a moderator, he discharged the office himself; and by the most active exertions, stimulated still farther the progress of mathematical science. He had previously published a paper of questions on the *Newtonian* philosophy, apparently as theses for the disputations. He had been tutor in *Clare hall* from 1694... Mr. *Laughton's* [lectures] had probably been on *Newtonian* principles for the whole or the greater part of his tutorship; but it is certain that for some years he had been diligently inculcating those doctrines, and that the credit and popularity of his college had risen very high in consequence of his reputation.' In a 'Speech on the Royal Society *Nov.* 19, 1772, recommending mathematics as the paramount qualification for their chair, by Sir *Wm. Browne* F.R.S.' (*Nichols, Lit. Anecd.* III 322): 'Mathematics had just begun to gain ground in the university of *Cambridge* in the year 1707, when I was admitted a student there at the age of 15, principally by the encouragement of Dr. *Laughton*, a noted tutor in *Clare-hall*, who then had Mr. *Martin Folkes* under his tuition, and happened, as has often been the case, to be soon surpassed in his own new doctrine by the great genius of this pupil. He had published a sheet of questions for the use of the Soph schools, on the mathematical *Newtonian* philosophy; and when proctor, ... most zealously promoted disputations on them there, to the great credit and reputation of the disputants, he himself chusing to moderate in them, instead of appointing a moderator as usual. Sir *Isaac Newton's Mathematical Principles of Natural Philosophy or Knowledge*, a book originally but of ten or twelve shillings price, had risen so high above par, that I gave no less than two guineas for one, which was then esteemed a very cheap purchase.' The same Sir *Wm.* in 'A new year's gift. A problem and demonstration on the xxxix articles. 1772' (*ibid.* 328): 'This problem and demonstra-

tion, though now first published, on account of the praesent controversy concerning these articles, owe their birth to my being called upon to subscribe them at an early period of life. For in my Soph's year, 1711, being a student at *Peterhouse*, . . . just nineteen years of age, and having performed all my exercises in the schools (and also a first opponency extraordinary to an ingenious pupil of his, afterwards Dr. [*Fras.*] *Barnard*, prebendary of *Norwich*) on mathematical quaestions, at the particular request of Mr. proctor *Laughton* of *Clare-hall* (who drew me into it by a promise of the senior optime of the year), I was then first informed, that subscribing these articles was a necessary step to taking my degree of B. A.' *Ri. Laughton* was an intimate friend of *Bentley's*, and is the *Laughton* to whom foreign scholars send their compliments in *Bentley's Corresp.* 236, 239, 259, 375, 443. Bp. *Monk* thus introduces the famous scene in the *Rose* tavern (1 286-8): 'As proctor he had been indefatigable in repressing the licence of the young men, and restoring the ancient discipline of the university: in particular he had put down some clubs, and constantly dispersed the parties at taverns, which according to the practice of that day used to be kept up till a late hour. He had likewise curbed the licentiousness of the tripos, and forbidden any personal reflexions on the senior members of the university; whereby it was foretold that the spirit of that exercise would be altogether destroyed, *sublato iure nocendi;* a prediction which we may observe, by the bye, has not been verified by the result. Mr. *Laughton* had supplied to Dr. *Bentley* a testimony under his hand to the good conduct and good discipline which he had observed among the students of *Trinity;* a document which the latter took care to insert in his *Letter to the bishop of Ely*. But it unfortunately happened that this valuable member of the university was a violent party-man, and appears to have suffered such feelings to overpower all sense of discretion.' See 'The university of *Cambridge* vindicated from the imputation of disloyalty it lies under

on the account of not addressing; as also from the malicious and foul aspersions of Dr. *B[ent]ly, late* master of *Trinity* college, and of a certain officer, and *intended reformer* in the said university. Written by the author [*Styan Thirlby*]. *Cur omnium fit culpa, paucorum scelus? London:* Printed and sold by *A. Baldwin*, near the *Oxford-Arms* inn, in *Warwick-Lane.* 1710.' 8vo. (pp. 21-22): '*The proctor's complaint to the vice-chancellor. Burlesqued by* RICHARD LAUGHTON, A.M. *fellow of* CLARE-HALL. On the third of *July*, one thousand seven hundred and ten, I found a company of universitymen at the *Rose*, about a quarter of an hour past ten at night, who insulted and affronted me, and the fellow-commoners and scholars that were with me, in a most abusive manner: they often set up a loud laughter in derision of me when I spoke to 'em, and especially when I mention'd the execution of my office. They call'd the gentlemen and scholars I had with me the black-guard. And when we were gone down, there was a chamber-pot, or something of that nature, thrown out of their window at us, and loud laughing in their chamber when it was done. One of these persons was Dr. *P[as]k*, of *Clare-hall*, who appear'd to have drunk to great excess, by the tone and accent of his voice (which was very different from what it is when he is sober) and by the difficulty he found to speak and go as he us'd to do. He call'd the company that was with me my myrmidons, and rose up, as well as he could, to thrust 'em out of the room by force. There was likewise Mr. *S—ll* (?) of *Christ-college*, and Mr. *Ch[apma]n* of *Emmanuel*, who once or twice by way of affront drank Dr. *Sacheverell's* health to me. There was also Mr. *M[iddleto]n*, of *Trinity-college*, who call'd one of the scholars that were with me coxcomb, and told him in a threatning manner, that he wou'd take care of him. There was likewise Mr. *G[oo]ch* of *Caius-college*, who joyn'd in the laughing and affronts that were put upon me, and Mr. *T[illot]son*, of *Clare-hall*, who was sitting without either

gown or cassock, tho' he be in priest's orders. I requir'd 'em to go home to their colleges, which they refus'd to do, and said they wou'd stay as long as they pleas'd: after which I went to visit some other places and return'd to 'em a second time about eleven a-clock, requiring 'em again to go home, which they refus'd as before. I went then to visit another part of the town, and at my return to 'em, about twelve a-clock, requir'd 'em a third time to be gone; but was forc'd to leave 'em there (some of 'em indeed then saying they wou'd drink up their wine and then go) at that time of the night. And the two last times I was with 'em, I was treated in a very rude and abusive manner by them, as at the first. This has oblig'd me to demand satisfaction of these men for the affront they have put upon me in the execution of my office. And that justice may speedily be done, according to the statute, upon this house which entertains such rude and disorderly persons. *R. Laughton.* M.A. fellow of *Clare-hall* and senior proctor.' *Thirlby* adds some particulars (*ibid.* 25-27): 'Mr. *Laughton* comes into a publick room, where gentlemen are drinking, but with the strangest attendance that ever was seen; a rout of staring boys at his heels, and one bearing a staff going before him; he hems, shrugs his shoulders twice or thrice (which by the by, I must confess, is generally allow'd not to proceed from lowsiness), and tells 'em, amongst other compliments, that he will not go before 'em. As hearty a topeing speech, as any sophister in *Cambridge* cou'd have made. Upon this Mr. *M*[*iddleto*]*n* of *Trinity* college, as he is a very gentle, well bred man, drew him a chair and desir'd him to sit down, telling him, since he intended to honour 'em with his company, and stay as long as they did, he might probably be tir'd with standing. Dr. *P*[*as*]*k* at the same time pray'd him to dismiss his guards, accounting it unreasonable that any one man shou'd introduce such a great number of impertinent *umbrae.* This put the proctor into a violent passion, and the gentlemen into as violent

a fit of laughing. They must needs be very much surpriz'd at the oddness of this behaviour. Yet they still continued to be civil to him, and accordingly one of 'em drank to him, but it happening to be Doctor *Sacheverell's* health, which instead of mending the matter, made it much worse, . . . he flung out of the room in a greater rage than before. I suppose the proctor don't much insist upon their laughing, for certainly no one ought to be blam'd for what he can't help, and besides, as Mr. *Bickerstaff* says, who can forbid an english gentleman to screw his face into what figure he pleases? It wou'd be easie, tho' very tedious to prove, that their whole demeanour to him was as respectful and inoffensive, as the particulars I have instanc'd in; but these being the things he seems chiefly to ground his resentment upon, 'tis plain enough from this, that a man, who will be affronted at such undeserv'd civilities as these, will be affronted at any thing. After all, I can't much blame the proctor for giving that account of it he has; the goodman I verily believe, fansied himself ill used by 'em; which may be owing partly to the effect, his continual painful watching for our good and reformation might have had upon his brain, and in some measure to the great reason he had to expect no other usage from 'em, because he knew most of 'em look'd upon themselves to be very much wrong'd by his putting down the musick club; tho' Mr. proctor humbly conceives, that they have so little grounds to be disobliged at that action of his, that they are rather beholding to him for not doing it sooner; since they can't deny, but that he had as much authority to do it ten years ago, as the day he did it. Mr. proctor had been a long time assur'd, that this musick club was an idle, trifling thing, not such a one as a man of letters wou'd expect to find in an university, (viz.) he shrewdly suspected, that the *Harmonica* were not read, nor the nature of sounds studied, and he knew very well that, tho' they had been a society almost as long as the *Greshamites*, they had not made any considerable progress

towards the solving any of the innumerable difficulties in the theory of musick. All this he long knew, and out of his especial grace and clemency deign'd to bear with, till he found they began to divide into parties and factions, and carry matters so high, as to separate; then he thought it was high time to take some notice of 'em; discord being a thing very absurd in a musick-meeting, and by no means to be encourag'd, and he effectually put an end to it, by destroying both sides. Neither did he do this, till they were arriv'd to such an height of impudence, as to strike up in his presence, and to try, whether that musick, of whose miraculous power they had read and felt so much, and which *Pindar* says, τὸν αἰχματὰν κεραυνὸν σβεννύει, wou'd mollifie his rage. But this they found had a quite contrary effect. To think his grave philosophical soul cou'd be soften'd by the charms of effeminate musick, was an unpardonable affront, and he resented it so highly, as to prosecute 'em with much greater vehemence than before, and never rested, till he had triumph'd in their ruin.' In the dedication to *Geo. Sewell* of *Peterhouse*, B.A. 1709-10, we read: 'I don't know whether you want to be inform'd, that the word, gentleman, in *Clare-Hall*, by Mr. proctor's particular order, signifies a fellow-commoner, and nothing else.' In the body of the tract p. 15: 'The heaviest charge of all is still to come, for which we are indebted to a magistrate in the university, that sets up for a reformer, who (not content to have abus'd the nation with an account of a wonderful reformation, brought about by his diligence, courage, and application) to magnifie his work farther by the difficulty of it, has by the help of his friends and manifesto's publish'd every where the vast opposition and discouragement he has met with in the execution of his office, from all orders and degrees of men amongst us; from doctors of divinity, batchelors of divinity, masters of arts, under-graduates, butchers, whores and drawers; we being all, it seems, a stubborn and perverse generation, a generation hating to be reform'd.'

Pp. 16, 17: 'The heads are many ways oblig'd to him, and chiefly for giving 'em frequent opportunities of exercising a certain christian vertue call'd patience; as also for putting down the tripos in effect, by taking care, there shou'd be neither wit nor scandal at it; which must needs have been done purely out of a tender regard to their reputations; for what some report, that he did it to secure himself, is so far from being probable, that it's plain, if he had consulted his own advantage only, he wou'd have encourag'd rather than suppress'd it, if it be true that *Carmen amat, quisquis carmine digna gerit.* Since he had done nothing thro' the whole course of his reign, that did not highly deserve to be celebrated there. Yet for all these benefactions, most of 'em received him so coldly, when he comes with his black book full of complaints, that he wou'd certainly never come to 'em of that errand agen, unless it was to plague 'em. The under-graduates too, who have the greatest obligations imaginable to him, are no less ungrateful. 'Tis a currant opinion with most of 'em, that his extraordinary pains in discovering and punishing vice (tho' perhaps augmented by the natural inclination all base minds have to tyrannize) are chiefly taken to gain himself the name of a man of ancient and severe manners. But they hope the world is too old to let this trick pass upon it, this pretence to virtue having been in all ages of all others the most common, neither is any more easily put on, or more easily seen thro', than severity to the vitious. That those actions, he wou'd fain have imputed to a religious care to do his duty exactly, are done partly to gratifie his own ill humour, partly to get pupils, and partly out of the vexation it gives him, to see the youth of the university indulge themselves in all those innocent, elegant pleasures of life, which both his poverty and want of taste made him at that age a stranger to. That these or some other such (equally unjustifiable, and therefore conceal'd) were the true motives, that put him upon acting the reformer, they say, is clear

from the reasons he publickly gives out, which are so directly opposite to the whole tenour of his life and actions, that it's impossible he shou'd ever have thought of 'em, any otherways than as things that sounded well.' P. 18: ''Tis reported too that he declares, he fancies himself oblig'd in conscience to do what he does. This impudence, they say, wou'd be utterly inexcusable, if it were not something lessen'd by the commonness of making that the pretence for the worst of actions, in all ages. However, as it is, 'tis impudence enough in him to pretend conscience for any thing, when he has so little claim to it, as to confess, that he went to chappel with a firm resolution to receive the sacrament (very well prepared, no doubt) and there refus'd it only because it was administer'd by Mr. *Green*, and that not from any exceptions he had to the validity of his orders, or any thing of that nature, but purely from an inveterate, mortal hatred of his person.' P. 18, 19: 'But that our representatives shou'd debauch and seduce to the tavern one doctor of laws, several young batchelors of divinity, and masters of arts, and then assist and abett 'em in affronting and rebelling against their high and mighty, lawful governour, the proctor; and shou'd come down from *London* on purpose to do this too, this is unsufferable. 'Tis evident they cou'd come hither with no other intent. They may say indeed, if they please, that they came to strengthen and confirm their interest; but this Mr. proctor will never believe, he knows too well that is made altogether needless by their own singular merit, and the hearty affections of the far greater part of the university to their persons and principles. And for pleasure they cou'd never chuse to come to a place where they must expect to be insulted at the caprice of an officer, made only for a bugbear to affright naughty boys; one that practises less civility, if it be possible, than he understands. But, whether these gentlemen meant any ill in coming down and taking Dr. *P.* and the rest to the tavern, we'll be so

charitable, as not absolutely to determine; tho', you see, we have just grounds for a strong suspicion that they did. This is most certain, that their coming was the fatal occasion of a very ugly accident, that happen'd out in the town of *Cambridge*, in the county of *Cambridge*, on the third day of *July* O.S. betwixt the hours of ten and twelve in the night, in the year of our Lord 1710. You have here a full account of it, in a woful complaint (alias manifesto) made by the senior proctor to the vice-chancellor, and, for the credit of the composer's eloquence, and the sobriety of the university, sent to several of the bishops.' The somewhat tedious fun ends with this advertisement (p. 33): 'All gentlemen that design to send their sons to *Cambridge*, are desired to commit 'em to Mr. *Laughton's* care, otherwise they will unavoidably be ruin'd in their principles and morals, and God knows what.' In 1719 *A. A. Sykes*, in 'The case of Dr. *Bentley* further stated and vindicated, in answer to a second part of the Full and impartial account of the late proceedings in the university of *Cambridge* against Dr. *Bentley*,' reprinted *Laughton's* 'complaint,' in order to discredit *Conyers Middleton* the prosecutor, and *Thos. Gooch* the judge, who brought about *Bentley's* degradation (*Monk's Bentley* II 71, 72, *Disney's Life of Sykes* 83-87). *Conyers Middleton*, who left behind him in MS. 'Dr. *Laughton's* account of finding Dr. *Middleton* at a tavern' (*Nichols, Lit. Anecd.* V 420), published in 1719 a reply to *Sykes:* 'Some remarks upon a pamphlet, entitled, The case of Dr. *Bentley* farther stated and vindicated, etc. Wherein the merit of the author and his performance, and the complaint of proctor *Laughton*, are briefly considered.' *London* 8vo. price 4*d.*; (also in his *Misc. Works*, 1752, vol. III). In pp. 15-21 he gives an exact account of the business at the *Rose:* 'But to demonstrate once for all what a want of discipline and good order there is in the university, our author makes here a discovery to the world, that the present vice-chancellor Dr. *Gooch*, who is

so severe upon the professor, and Dr. *Middleton* the prosecutor of him, are after all the only persons who deserve the censures and animadversion of the university. This is supported by the complaint of a proctor, dated *July* 3d, 1710, now printed with much pomp, and subscrib'd *Rich. Laughton*, proctor senior. The account I had received of this old story's being reviv'd and publish'd here, was the only reason that could make me read or regard any thing that *S[y]kes* had wrote; it was to come at this, that gave me the patience to wade through all the dirt which he had thrown in the way to't; it is not in the power of *S[y]kes* to give me the least uneasiness or disturbance. *Men' moveat cimex Pantilius?* He can raise no passion of mine but that of mirth or contempt: but Dr. *Laughton* indeed has something to stake upon a controversy, has some reputation to lose, if indecently or unjustly he attacks that of others; which I shall easily prove to be the case of this complaint of his, false in many passages of it, and misrepresented in all. How will he justify to the world the dispersing, as he will own he did, among bishops and other great men, many written copies of this manifesto? Where the story, as he has represented it, could have no other possible effect, than to bring scandal upon the university, gain reputation, perhaps preferment to himself, and injure others probably in both. But to examine this account of his a little more particularly. One of the persons whom he found in this company at the *Rose*, appear'd, he says, "to have drank to great excess by the tone and accent of his voice, etc." This he pretends to have observ'd at his first coming amongst them, when yet at their parting about two hours afterwards, the whole reckoning amounted only to eighteen pence a piece, out of which, besides what was given away, some part was reserved and carried off unspent. Another, he tells us, "was sitting indecently without either his gown or cassock on, tho' he be in priest's orders:" would not any man imagine from this description of his, that this clergyman

had strip'd himself to his wastecoat to drink with more ease and coolness in a warm summer's evening; yet there was nothing more in it than this, that having been to take the air on horseback, he came into company just as he alighted from his horse, in a riding habit, and with boots and spurs on. When the proctor first drew up this complaint in writing, he found it proper to pass over in silence such of the company, whose names would effectually have demonstrated his rudeness; and in this printed edition of it, the names, for some special reasons, are dwindled only to two, viz. Mr. *Gooch* of *Caius-college*, and Mr. *Middleton* of *Trinity-college*. One of these is at present vice-chancellor of the university, whose character is too well known in the world to want any vindication; who has join'd the accomplishment of a gentleman to those of a scholar; who with all the proper gravity and severity of the one, knows how to practise and allow every liberty which becomes the other; whose magistracy has taught us what difference there is between discipline and pedantry, reformation and ill manners. The other, who from this representation of him, might pass probably enough for a haunter of taverns, a lover of wine and debauch, has always been remarkable and exemplary in the university for the strictest temperance and regularity of life. These are the rude and disorderly persons he complains of; these are the men whose ill lives, according to Master *S[y]kes*, are a reproach to us. But these gentlemen are however much oblig'd to him for the opportunity he has given of informing the world, that they had the honour to be found by him at this time in company with the present earl of *Anglesey*, who was then the shining ornament of the house of commons, as he has since been of the house of lords; a person much more distinguish'd by his great parts and abilities, than by his high birth and quality; whose friendship and conversation have always been the ambition and delight of the greatest and politest in the kingdom; and whose

name and education amongst us will be remember'd to all posterity as the honour and glory of this university. There were besides in this company some others of great quality and character; the honourable Mr. *Windsor*, member of parliament for the university; Sir *J. Cotton*, bar. member of parliament for the town, with doctors and masters of arts. This was the company when this zealous reformer came bolting into the room, about ten at night, with as much authority and as little ceremony, as if he had surpriz'd a club of sizers or freshmen; he requir'd them to be gone, declar'd he would not stir, till he had seen them pay their reckoning; brought all his young scholars in upon them, and encourag'd the sauciness and rudeness which some of them offer'd to the company; such treatment of persons of such distinction had never before been practis'd or heard of in the university. And it had been strange if an insult so unusual had not been resented by the company with a just contempt and indignation; it was out of pure opposition to him that they stayed till the late hour he mentions of twelve a clock, and did not break up till they had receiv'd three visits of the same kind from him. They were not however provok'd to shew any other incivility or disrespect to his person, than that of laughing at him pretty heartily; and tho' he complains of this as an affront to his office, he must thank himself for it, 'twas impossible to be help'd; 'twas but the natural and necessary effect of the great pains he took to make himself ridiculous. We all remember a late professor in our schools, who when himself had made the jest, used to thunder at the scholars for rudely laughing at things so serious. This gentleman had a fair occasion of reforming some abuses, and abolishing some dirty perquisites of his office, which too justly give offence to grave and good men: but 'tis charity only, and not reformation that begins at home; and his want of scruple here is enough to make us suspect that his business was to chuse such a part, as would make a noise in the

world, would bring him credit, without loss, and would give people such notions of the university, and himself, as to think it unsafe to trust their children there, but under his government and direction. There needs no other proof of the absurdity and impertinence of this complaint, than the confession which Mr. *S[y]kes* has made, that it was never yet redressed. Dr. *Roderick*, the late provost of *King's*, was at that time vice-chancellor, a known lover of discipline, and steady friend to the revolution; and tho' he was very tender of discouraging whatever look'd like reformation; yet he express'd himself, I know, very severely upon the trouble and disturbance this proctor gave him in this and many other of his complaints.' *Diary of Edw. Rud, edited by H. R. Luard, Cambr.* 1860, p. 2, 1710, *Sept.* 7: 'Mr. *Laughton* the senior proctor hinder'd the musick booths from coming to the fair, by threatening that he would oblige them to sell in full measure. He also reviv'd the statute [47 of the university statutes] for punishing lads 3*s.* 4*d.* who came to the fair without leave under their master's hand; and on the 9 he visited Paper-mills. . . 15. Mr. *Laughton* arrested the Grecian for abuseing him when he visited his coffee-booth at the fair.' Dr. *Flexman's Life of Dr. Benj. Ibbot*, before *Ibbot's Thirty-six discourses on practical subjects, Lond.* 1776, p. iv: 'He was admitted of *Clare-hall* . . . 25 *July* 1695, under the tuition of the Rev. Mr. *Laughton*, a gentleman justly celebrated for his eminent attainments in philosophy and mathematics.' The account of *Laughton* in *Jo. Chambers, Biographical illustrations of Worcestershire*, is very slight.

P. 146 l. 23. *an Arian book.* A mistake on the part of *Uffenbach* or of his editor for *Arminian. Lawrence Womock*, afterwards bp. of St. *David's*, was author of: 'The examination of *Tilenus* before the triers, in order to his intended settlement in the office of a publick preacher in the commonwealth of *Utopia*, whereunto are added the tenets of the Remonstrants, with an essay on the theses of

Mr. *Thomas Parker. Lond.* 1658.' 12mo. The last page of the book is numbered 283, but the paging is most irregular.

P. 147 l. 7. *Augustinus de bono coniugali*, and others. Given by *Clemens Gregorie* 1640. The other MSS. were given by *John Heaven*, D.D., sometime fellow, vicar of *New Windsor* and fellow of *Eton* college, installed canon of *Windsor* 12 *Mar.* 1661; died 23 *June* 1670; whose monument and epitaph are in St. *George's* chapel *Windsor* (*Wood-Bliss*, *Fasti Oxon.* II 271).

P. 147 l. 9. *John Covel* or *Covell* was son of *Wm. C.* of *Horningshearth*, *Suff.*; born 1638; educated at *Bury* school, under *Thos. Stephens;* admitted to *Christ's* coll. 31 *Mar.* 1654, B.A. 1657-8. M.A. 1661. *Life of Is. Milles*, *Lond.* 1721, 18-9: 'Dr. *Covel* was another, of whom Mr. *Milles* never spoke without the greatest commendation and respect. He used to say, he had the repute of one of the gentilest, and best temper'd, and most obliging youths he had ever heard of. And being a little acquainted with him, he found him such. He is still alive, though very old.' *Life of abp. John Sharp*, *Lond.* 1825, I 13-4: 'the plague in 1665 and 1666 being at *Cambridge*, he, as many others did on that occasion, removed to the neighbouring villages, first to *Sawston*, . . where he boarded, together with Mr. *Covel* of his own college and others who removed their pupils.' In 1670 he went, as chaplain to Sir *Dan. Harvey*, to *Constantinople.* In the dedication (p. 3) of his *Account of the present Greek church. Cambridge*, *Corn. Crownfield*, 1722, to *James* duke of *Chandos*, he says of the *Turkey* Company: 'during the space of seven years (under those two ambassadors Sir *Dan. Harvey* and Sir *John Finch*) I have owed to them a very handsome subsistence.' Cf. *ibid.* pref. i-viii. In a letter from *Edw. Browne* to *Jo. Strype*, *Constantinople* 17 *Mar.* 1676-7, he speaks of *Covel* as about to return home (*Baumgartner* MS. I 90 *Cambr.* univ. libr.). D.D. and Lady *Margaret's* preacher 1679: 'a

person noted for polite and curious learning, singular humanity, and knowledge of the world' (*Baker's* catalogue of the Lady *Margaret's* preachers, after the pref. to *The funeral sermon on Lady Margaret, Lond.* 1708). Presented by bp. *Gunning* to the sinecure rectory of *Littlebury*, to which he was instituted 5 *Mar.* 1680; presented to the college rectory of *Kegworth* 31 *Oct.* 1681, which he held to his death (*Nichols, Leicestersh.* III 856, 859); installed chanc. of *York* 9 *Nov.* 1687, on the nomination of the king *sede vacante*. Elected master of his college 7 *July* 1688; v. c. in 1688-9 (*Cooper's Annals* IV 9) and 1708-9. *Cambr.* MS. Mm vi 50: The fellows of *Christ's* to some nobleman, announcing *Cudworth's* death and imploring his assistance with the king on *Covel's* behalf, 26 *June* 1688. 'The society elected him immediately on the death of Dr. *Cudworth*, in order to prevent a mandate taking place, which they heard had been obtained of king *James;* and when the king was told whom they had chosen, he assented to their choice. But it is thought, that if the election had been more free, Dr. *Covel* would not have been so successful' (*Chalmers* from MS. *Cole* XX 72). Died 19 *Dec.* 1722 and was buried in the college chapel, where is an inscription to his memory (*Biogr. Brit., Chalmers*). One secret, which *Covel* jealously kept to himself, has been divulged by Mr. *Singer*. In 1681 he was 'made one of the chaplains to the princess of *Orange*, . . . and on that account resided at that court, till, for some cause or other, which he never would mention to his most intimate friends, he was dismissed his attendance at three hours' warning, and came over to *England*' (*Chalmers*). In *Singer's Clarendon Correspondence, Lond.* 1828, 4to., I 163-7 is a letter from the prince of *Orange*, *Dieren* 22 *Oct.* 1685, sending a letter of *Covel's* to *Skelton* which he had intercepted, and in consequence summarily dismissed him: 'Vous serez, sans doute, surpris qu'un homme de cette profession peut estre un si grand fripon.' *Covel's* letter is dated *Dieren*, $\frac{8}{18}$ *Oct.* 1685: 'Your

honour may be astonished at the news, but it is too true the princess's heart is ready to break; and yet she every day . . . counterfeits the greatest joy, and looks upon us as dogged as may be. We dare no more speak to her. The prince hath infallibly made her his absolute slave, and there is an end of it. I wish to God I could see the king give you some good thing for your life, for I would have it out of the power of any revocation; for I assure you I fear the prince will for ever rule the roast. . . . I wonder what the devil makes the prince so cold to you. None but pimps and bawds must expect any tolerable usage here. I beseech God preserve the king many and many years.' Lord *Rochester* in reply to the prince (not dated): 'I . . . cannot but be much troubled at the occasion of Dr. *Covel's* being sent away in that manner from your highness' service.' MS. *Tanner* xxviii 309, *Covel* to *Sancroft*, 29 *Dec.* 1688; begs him to prevail on the prince of *Orange* to pardon him. *Cambr.* MS. Mm vi 50 n. 32; *Covel* to the princess of *Orange*, on his expulsion from her court, *Hague*, $\frac{14}{24}$ *Oct.* 1685. n. 44: Dr. *Owen Wynne*, secr. to ld. *Shrewsbury*, writes from *Whitehall* 23 *Febr.* 1688-9 that the king would admit *Covel*, with the body of the university, to kiss hands, but would have been more content were the compliment paid by another. See *ibid.* n. 84 and 85 the speeches made by *Covel* to the king. Mm vi 50 art. 46 is a letter from *Sancroft* to *Covel*, *Lambeth*, 26 *Febr.* 1688-9, expressing his willingness to assist him 'for the quitting some old scores between him and the court.' Three of *Covel's* letters to *Sancroft*, relating to his election as chancellor, are printed in *D'Oyly's* *Life of Sancroft*, ed. 2, 241-4. Several other letters to *Sancroft* in *Tanner* MSS. vols. xxviii, xxxi, xxxii; one (xxviii 364) 1 *Mar.* 1688-9, when he declined the chancellorship of the university. A notice of him *ibid.* xxxv 32. *Covel* has verses in *Lacrymae Cantabrigienses* 1694-5 f. Bb seq. In *Cambridge* university library MS. Mm vi 50 is a transcript of a large part of *Covel's* correspondence

from 1662 to 1722, relating to his residence on the continent and in the east, to the eventful year of his vice-chancellorship, to the *imprimatur* on a book in which *John Locke* was charged with *Socinianism*, to the sale of *Covel's* MSS. to *Edward* lord *Oxford* for £300 (27 *Febr.* 1715-6), and to proposals for the sale of his other collections. A very large number of eminent names appear in this correspondence, which deserves to be printed; indeed Mr. *Dawson Turner* was preparing it for publication. MS. *Harl.* 4200 Statutes of *York* cathedral, in Dr. *Covel's* hand. Others that belonged to him 5537, 5620, 5633 (a reply from *Nectarius* patriarch of *Jerusalem* to papal pretensions, *Gr. lat.*; translation finished by *Covel* 1681-2), 5715, 5739, 5773-8. *Dan. Duckfield* gave him MS. *Harl.* 5521 9 *May* 1702. Mention of *Covel ib.* 3777 n. 178. 3778 n. 27-31, 36-39. 3779 n. 21-30, 87-93 (letters from *Tho. Tudway* Mus. D. to *Humphr. Wanley* about the sale of *Covel's* library, which had cost him about £1000, to lord *Oxford;* 'hints about the doctor's intrigues with some *Greek* mistresses)', n. 94-96, 98, 99 (*Wanley* to *Tudway* on same subject, beating down *Covel's* demand of £400), 3780 n. 44-5 (from *C. Christian*, a seal engraver, about Dr. *Covel's* collection), n. 59-76 (correspondence between *Covel* and *Wanley* about terms of sale), 3782 n. 44.

P. 147 l. 12. *over eighty.* No, 72 or 73.

P. 147 l. 18. *an english ambassador.* On Sir *Dan. Harvey* of *Surrey* see *Wm. Lilly's Life*, 1774, 129 seq.; *Manning and Bray* I 402. *Cambr.* MS. Mm vi 50 n. 4 Sir *Elias Harvey* to *Covel*, informing him of his being appointed chaplain to the embassy at *Constantinople*, of which Sir *Dan. Harvey* was head. *Lond.* 17 *Mar.* 1669. *Ibid.* n. 9. Draft of a letter in *Covel's* own hand to *Wm. Harvey;* 'about my lord's death and my trouble.' *Constantinople*, 17 *Oct.* 1672. *Ibid.* n. 10. To the same, on the same subject, the former having miscarried; begs the residue of Sir *Elias Harvey's* medals. n. 11. From Mrs.

Anne Hill, assuring *Covel* of Lady *Harvey's* favour, 16 *Apr.* [1673].

P. 148 l. 8. *a testimonium.* 'Dominus *Guil. Josephus Grelot*, quem probe novi quando *Constantinopoli* una commorati sumus, mihi monstravit *Parisiis* tabulas quasdam propria sua manu delineatas, nempe urbium *Constantipolews*, *Galatae*, *Chrysopoleos*, vulgo *Scutari*, item templorum sanctae *Sophiae* aliorumque quorumdam ab imperatoribus *Turcicis* fabricatorum. Ego sane ne amici officio deessem, aut veritati ipsi asserendae, non possum non laudare imprimis viri ingenium, industriam ac diligentiam; nec minus affirmare, quod, in quantum mihi videtur, et fideliter et accurate et ad amussim, quod aiunt, facta sunt omnia. Ita testor JOH. COVEL.' In a letter to *John Locke, Christ's* coll., 27 *Apr.* 1681 (*Cambr.* MS. Mm vi 50 n. 27) *Covel* says that he had not heard from M. *Grelot.*

P. 148 l. 10. *where Dr. Covel is mentioned.* 'Je diray seulement en abregé l'estat présent où elle [*Constantinople*] est aujourd'huy, après en avoir donné un petit plan dans ce qui suit, et une idée assez parfaite dans le petit dessein que j'en ay mis cy-après; et le tout en attendant que Monsieur *Covel* gentilhomme *Anglois* en donne au public un fort beau, fort grand et fort exact qu'il a entre les mains, avec les curieuses et sçavantes observations qu'il a fait pendant près de dix ans qu'il a demeuré en *Grèce.*'

P. 148 l. 13. *Pericopae evangeliorum.* MS. *Harl.* 5598. It is not in modern gr.

P. 148 l. 15. *cod. membr. gr. in* 12. Cited as Paul. 31. Apoc. 7 in critical editions of the N. T. MS. *Harl.* 5537 or *Mill's* MS. *Covel* 2. See *Catal. of Harl. MSS.* III 274-5; the MS. contains an annotated transcript of a lexicon preserved in it, and this note by the transcriber: 'Viro venerando *Iohanni Covello* S.T.D. collegii *Christi* apud *Cantabrigienses* praefecto, quod proprium ipsi erat reddens, observantiae gratique animi, ob humanissime praestitum ad istas antiquitatis reliquias accessum, qualecunque monumentum, benevolae recordationis gratia reliquit

Iohannes Fridericus Burg Vratislaviensis. Cantabrigiae d. 12 *Decembr.* 1710.' See *Griesbach, Symbol. crit.* II 148, 184.

P. 148 l. 17. *codex evangeliorum.* See p. 119 l. 27 seq. *Mill's Covel* I, MS. *Harl.* 5776. 4to. *F. H. Scrivener, A plain introduction to the criticism of the N. T. Cambr.* 1861, pp. 150-1: 'brought from the east in 1677 with 4 other MSS. of the gr. T. by Dr. *John Covel* .... This book was presented to *Covel* in 1674 by *Daniel*, bp. of *Proconnesus.* The last verse is supplied by a late hand, the concluding leaf being lost.' In *Mill's Prolegomena* CLXIII, CLXIV, five MSS. of *Covel's* are described: 'Provectos paulo ultra ad cap. XI *Matthaei* egregie nos locupletavit amicus noster eruditissimus, *Ioan. Covellus* S. T. P. quinque MSS. exemplaribus, quae ex oriente paulo ante secum advexerat.' See *Marsh's Michaelis*, ed. 4, II 735. Letters from *Mill* to *Covel* about these MSS. Mm vi 50 (*Cambr.* univ. libr.) art. 33 f. 85 (*Oxon.* 22 *Jan.* 1686-7); art. 36 f. 87 (*Oxon.* 24 *May* 1687). In a letter from *Mill* to *Is. Newton, St. Edm. hall*, 7 *Nov.* 1693 (in *Brewster's Life of Newton*, 1860, II 374): 'May I presume to beg your favour to transcribe any one single page in the greek [of *cod. Bezae*], and to point it exactly according to the copy, 'twill be a mighty obligation. My most humble service to ... Dr. *Covel.* He put an arabic charm in my hands, which I have not yet returned. The next return of the carrier he shall surely receive it, with a translation of some part of it. I hope our common friend Mr. [*John*] *Laughton* is well. Pray give him my thanks for all civilities.'—*Newton* in reply, *Trin. coll.* 29 *Jan.* 1693-4 (*ibid.*): 'I have sent you not only my old collations so far as they vary from yours, but also some new ones of Dr. *Covel's* two MSS.; for I have collated them anew, and sent you those readings which were either omitted in your printed ones, or there erroneously printed. In collating these MSS., I set the readings down in the margin of your book, and thence transcribed them into a sheet of paper,

which you will find in your book at the end of the *Apocalyps*, together with my old collations, and a copy of a side of *Beza's* MS. The collations I send you of Dr. *Covel's* two MSS. you may rely upon; for I put them into Mr. [*John*] *Laughton's* hand with the two MSS., and he compared them with the MSS. and found them right . . . . I could not observe any accurateness in the stops or commas in *Beza's* MSS. You may rely upon the transcript of something more than a side of it.'

P. 148 l. 21. *biblia hebr.* MS. *Harl.* 5773-5. *ib.* 3780 n. 63: *Covel* to *H. Wanley* 1712-3: His hebrew MSS. highly valued by a learned rabbi of *Upsala*. Daily using his gr. MSS., which are creditably noted by Dr. *Mills*.

P. 148 l. 24. *historia.* MS. *Harl.* 5632.

P. 148 l. 27. *historia.* MS. *Harl.* 5742.

P. 148 l. 28. *Sgyropuli.* MS. *Harl.* 5740.

P. 149 l. 4. *Simeonis.* MSS. *Harl.* 5630 and 5783 seem both to have belonged to *Covel*. Another copy *ibid.* 5574.

P. 149 l. 8. *correspondence.* MS. *Harl.* 6943 contains letters to *Covel* in modern gr., fr., ital., lat., as well as engl., mostly from foreigners. MS. *Lansd.* 353 contains his correspondence with the *Greek* and *Armenian* clergy at *Adrianople*, *Philippopoli* and *Jerusalem* in 1673 and 1675, in modern gr. One main subject of his correspondence when in the east was the belief of the orientals with respect to transubstantiation, on which *Arnauld* and *Claude* carried on a brisk controversy. A full account of this matter is given in the pref. to his book on the *Greek* church; cf. some letters in *Cambr.* MS. Mm vi 50 n. 13, 15-17. Perhaps his curiosity may have given rise to the report that he had become a papist, 1678 (*ibid.* n. 22, 23).

P. 149 l. 22. *Poran.* MS. *Harl.* 4256: 'The Bramin's Poran in five books.' By the same *John Marshall*, *ib.* 4252: 'A journal to the *East-India*, in the ship *Unicorn*;' 4253 1: 'A dialogue between *John Marshall* and *Muddoosoodum Raurre*, Bramin, at *Callumbusar* in *Bengal*, 18

March 1674-5;' *ibid.* n. 2: 'An account by *Muddoosoodum Raurre*, from a *Hindoo* book on the creation;' 4254 and 4255: '*John Marshall's* memoranda concerning *East India*, from 11 *Sept.* 1668 to 1 *Jan.* 1671-2;' 7199: 'Continuation of *Muddoo Soodon Rauzzo* Bramin's account of the *Hindoos'* book called *Serebangabut* Porans, translated by *John Marshall*, and brought from *Leber* D. le 29 *May* 1677.' In a letter to *Wanley* 1712-3 (*ib.* 3780 69) *Covel* classes the Porans, translated by one of his pupils, amongst his choicest treasures.

P. 150 l. 5. *a certain bishop.* Probably *John Moore.*

P. 150 l. 17. *a hebrew inscription.* In *Cambr.* MS. Mm vi 50 n. 102, 103, 105 are letters from *Chas. Ellis*, *Castle Ashby* 26 *Aug.* and 26 *Sept.* 1696, and one from *Is. Abendana*, *Oxf.* 9 *Oct.* 1696, with conjectures on this inscription, which is given on f. 187, where it is said that Id. *Oxford* purchased the pot from *Covel's* executors, and sent it to *Oxford*, to be explained by *Jean Gagnier.*

P. 150 l. 30. *Giovanni Pietro Bellori*, born at *Rome* 1615, died 1696; he had the charge of the library and antiques of queen *Christina* of *Sweden*, and received from *Clement X.* the title *Antiquario di Roma.* His numerous archæological works are still valued.

P. 151 l. 7. *nummis.* See a latin letter to him from [*John*] *Masson*, *Oxford*, 19 *Aug.* 1702, on some gr. coins (MS. *Harl.* 6941 n. 6; cf. n. 5 and 7).

P. 152 l. 22. *As his wife dined with us, we did not converse upon serious matters.* Describing to a friend his tour in the *Low Countries* in the summer of 1718 (*Vita* p. XCVII), *Uffenbach* names as one of the obstacles to learned intercourse and purchases of books 'societatis, quam inieram, seria abhorrentis nexus.' His wife was with him.

P. 152 l. 25. *Trinity chapel.* See *The true state of Trinity college. Lond.* 1710 (one of several replies to *Bentley's* letter to the bp. of *Ely*, see *Monk* I 259, 260) p. 60: 'The chappel was fine enough too for devotion;

plain, neat and elegant, without those glaring ornaments, which are apt to draw off the eye from the Creator to the creature, which now make it more like a *Roman* oratory, a chapel of the Lady of *Loretto*, than a place of worship for protestants.' *Bentley* had boasted (*The present state of Trinity college, Lond.* 1710 p. 60) of 'the college-chappel, from a decay'd antiquated model, made one of the noblest in *England*.'

P. 153 l. 4. *Trinity library.* See *The true state of Trinity college*, p. 59: 'Dr. *Barrow*, before he began that necessary ornament of our college, the new library, rais'd such a bank of subscriptions, as enabl'd him to carry on the building without oppressing the fellows, who had constantly (as I have heard them say) half a dividend every year, though the charge of that fabric was treble to the sums laid on by Dr. *B.*'

P. 153 l. 14. *Grinling Gibbons.* See *Walpole's Anecdotes* and ind. to MSS. *Ashmole* and to the diary of *Gibbons'* patron *Evelyn*. *Thoresby's Diary* I 366: 'Mr. *Etty* the painter, with whose father . . . the architect the most celebrated *Grinling Gibbons* wrought at *York*, but whether apprenticed with him or not, I remember not well.'

P. 153 l. 16. *John Laughton.* See p. 116 l. 14, 140 l. 23, 176 l. 9, 327, 328, *Cooper's Annals* IV 2, *Brewster's Life of Newton*, ind. He supplied the list of *Trinity* MSS. for the *Catal. MSS. Angliae*, and subscribed to *Strype's Parker*. His name occurs as assisting research in MS. *Baumgartner* III n. 7-16 and 21; his MSS. X n. 73 and 75. *Diary of Edw. Rud*, ed. by *H. R. Luard*, *Cambr.* 1860, p. 8: 1712. '*Sept.* 4. Mr. *Laughton* dyed about 6 this morning, at his niece *Jenkins'* house at *Woodlayes* near *Rotheram*.' The *John Laughton* rector of *Godeby* (*Nichols' Leicestersh.* II 197-8, III 926, IV 753-4) was of *Emman.* B.A. 1694-5, M.A. 1698.

P. 154 l. 5. *Augustine Lindsell* of *Clare*, tutor of *Nic. Ferrar* (see ind. to *Two lives of N. F. Cambr.* 1855), afterwards bp. successively of *Peterborough* and *Hereford*. He

was a friend of *Laud* and of *Cosin* (see ind. to *Laud's* works, to *Cosin's* correspondence printed by the *Surtees* society, and to the *Surtees* book on the *Durham* High Commission 1858). *Laud* records that he was cut for the stone 9 *a.m.* 27 *Apr.* 1624 (*Diary* in *Works* III 152). Sir *Hen. Bourgchier* to *Ussher* (*Parr's Ussher's Letters*, n. 54, p. 86), *Lond.* 28 *Apr.* 1623: 'Our good friend D. *Lyndsel* was cut on *Munday;* and is yet (God be praised) well after it: there was a stone taken out of his bladder about the bigness of a shilling, and rough on the one side.' *Ri. Montagu* in his reply to *Selden* p. 144 commemorates his learning, and profited by it: see pref. to *Greg. Naz. in Iulianum invectivae duae, ed. R. Montagu, Etonae.* 1610, 4to.: 'Porro vir doctissimus *Richardus Thomson* [of *Clare* also, one of the translators of the Bible], et *Augustinus Lindsel* amicissimus, suas huc symbolas contulerunt: hic enim Castigationes *Iulii Gabrielii* ad omnes ep. et orat. e *Vaticanis* membranis ad me misit, editas illas apud *Plantinum*, sed *Parisiensibus* non visas: . . . ille autem suum cod. communicavit, cum scriptis collatum in *Italia.*' Also in the notes on *Photii epistolae, Lond.* 1651, *Montagu* records conjectures of *Lindsell's*, see p. 46 sect. 14 and 15, p. 64 sect. 35, pp. 115, 143. Sir *Hen. Bourgchier* to *Ussher* (*Parr* n. 138 p. 406): 'I doubt not but your grace hath heard of the greek library brought from *Venice* by Mr. *Fetherston*, which the earl of *Pembroke* hath bought for the university-library of *Oxford;* it cost him £700; there are of them 250 volumes. Dr. *Lindsell*, now dean of *Litchfield*, tells me that it is a great treasure, far exceeding the catalogue. He likewise tells me that there are a great number of excellent tracts of the greek fathers, never yet published; besides divers ancient historians and geographers; and particularly, that there is as much of *Chrysostom*, as will make a volume equal to any of those published by Sir *H. Savil.*' *Ant. Walker's Life of Jo. Bois* (*Peck Desid. Cur.* bk. VIII pp. 52-3 ed. 1 = 337-8 ed. 2): 'He did often, at the request of divers of his worthy

friends, peruse bookes by them sent to him; not only noting them in the margent, but writing larger notes upon them . . . At the request of Dr. *Lindsel* . . . he took great pains with a greek manuscript, entitled Βαρλαὰμ καὶ Ἰωασάφ [ascribed to *Joann. Damasc.*, first printed in *Boissonade's Anecd. gr.* 1829. IV] which should have soon after come in print, with the bishop's and his joynt labours upon it. But the bishop being so prevented by death, that he could neither see it printed himselfe, nor take order for the restoring of it (for he was found dead in his study in 1634 [6 *Nov.*] . . . . there were three whole years lost and buried, unless it had pleased my lord's grace of *Canterbury* [*Wm. Laud*], who had the supervision of his bookes, to keep them from imminent danger of utter perishing.' *Lindsell* was a friend of *John Gregory's* (*Lloyd's Memoires* 88), who, with *Thos. Triplet*, helped him to collate the MS. for his edition of *Theophylact* on St. *Paul* (*Lond.* 1636). He was also a friend of the papist *Davenport* or *Franciscus a sancta Clara* (*Prynne's Canterb. Doome* 426-7, 448), which accounts for his falling under *Prynne's* lash (*ibid.* 167, 353, 359). *Meric Casaubon* to *G. J. Vossius*, *Canterbury* 22 *Febr.* 1635 (*i.e.* 1634-5, in his letters, printed after his father's, pp. 7, 8, or in *Clarorum virorum ad G. J. Vossium epistolae* p. 138 b) speaks of *Lindsell*, whom he had lost a month or two before, in the highest terms: 'sanctitate et integritate vitae praesul, etiamsi olim vixisset, admirandus. Vix est ut tantam eruditionem in tanta modestia, tanta obscuritate (etsi iampridem toto hoc regno celeberrimae famae fuerit) latere potuisse quisquam credat . . . Nullum genus est eruditionis, in quo non ita excelleret, ut tota vita nihil aliud egisse videretur. Nullus liber antiquus aut recens, latinus, graecus aut hebraicus, nullus fere gallicus, italicus aut hispanicus, qui quidem alicuius momenti fuerit, quem notum non haberet, totumque ita excussisset, ut pro re nata suam de eo sententiam apud amicos docte pariter ac copiose proferre non posset. Hic ante quattuordecim

plus minus annos, cum libellum, quem contra patrii nominis infamatores ediderat, legisset et probasset, antea sibi penitus ignotum ita complecti coepit, ut deinceps non aliter de me sollicitus esset, quam si propiori aliquo naturae vinculo ipsi coniunctissimus fuissem. Nullum officii genus est, quo mihi commodare potuit, quod inexpertum reliquerit. Nam et studia mea qua consulendo saepissime, qua docendo non raro adiuvit; et fortunas meas aliquando tenues non ipse modo sponte sua liberalitate sublevavit, sed et ab aliis ut sublevarentur sua apud magnos viros auctoritate, nunquam a me ne minimo quidem verbo sollicitatus, effecit. Ille denique fuit, qui benignissimum dominum ac patronum . . . *Cantuariensem* archiepiscopum (in tanto dignitatis fastigio meritis quam loco longe celsiorem) primus mihi conciliavit; ut omnia prope ipsi debeam, tanquam fortunae meae fabro et architecto praecipuo, quaecumque mihi felicia postea contigerunt. Sed ut ad studia redeam, assiduus hic mihi ἐργοδιώκτης erat, et temporis acti severus exactor, pensis etiam interdum impositis, quae pro ratione sive virium mearum, sive otii et temporis, maxime congrua iudicaret. Paucos ante mortem annos totus in eo fuerat, ut graecorum veteris ecclesiae scriptorum quaedam ἀνέκδοτα, magno aere non ita pridem e diversis *Europae Asiae*que locis comparata et huc allata, quam emendatissima cum latina interpretatione in lucem emitteret. Me quoque (magis id quidem amori erga me suo indulgens, quam umeris meis confisus) ad partem tam gloriosi propositi vocarat, mandata mihi veteris graeci codicis, qui commentationes in partem *Psalmorum Chrysostomo* vulgo adscriptas continet, interpretatione. Quae quidem eo facilius a me suscepta quod dies ad perficiendum data, nec alia condicione imposita quam si per alias occasiones liceret. Alia quippe erant plura, seu maioris ea momenti, seu quod acceptiora futura essent, praelo designata, priusquam harum usus esset. Neque iam quicquam restabat, quam ut typographus primo quoque tempore ad opus accingeretur, cum supremum diem

obiit praesul illustrissimus. Sed Deo laus, quod ille [*Laud*] superstes, diuque sit superstes oro, quo vivente nunquam patrono cariturae sunt in *Anglia* meliores litterae; cuius potissimum auspiciis et prudentissima administratione, ut eo perductum negotium illud, quo perductum diximus cum praesul illustrissimus obiit, omnes hic agnoscimus; ita et in cura providentiaque eius, nulli non pari negotio omniumque hactenus difficultatum feliciter victrici, spes nobis non exigua, tot conatus et labores ob intempestivam praecipui instrumenti iacturam incassum non futuros.' Many notices of *Lindsell*, and some of his letters, are in the state paper office (see the *Calendar* 1628-34)

P. 154 l. 5. See accounts of *Meric Casaubon* in *Acta eruditorum latina*, *Wood*, *Nicéron*, *Senebier's Hist. litt. de Genève*, *Biogr. Brit.*, the *Gen. Dict.* of *Birch* and *Bernard*, *Chalmers;* letters to him in *Grotii epistolae*, n. 630, 669, 941, 1139, 1243, 1332; his letter to *Grotius* in *Epistolae celeberrimorum virorum . . . . ex scriniis litterariis Jani Brantii. Amst.* 1715, 8vo., p. 146; letters to him from his father *ibid.* p. 288, and in *Casauboni epistolae* n. 648: notices of verses of his *ibid.* pp. 549 a, 553 a; 22 letters to him from *G. J. Vossius* in *Vossii Epistolae*, *Lond.* 1690, and 3 from him to *Vossius ibid.* among *Clarorum virorum ad G. J. V. epistolae*, where he says (p. 129 b) that the bookseller made a good profit on his *Antoninus*, every copy having been sold in a few months. His letters and prefaces are printed at the end of his father's, ed. *Almeloveen;* in one to *J. F. Gronovius* 20 *Apr.* 1660, he complains bitterly of the conduct of his only remaining son *John*, the same to whom he inscribes his *De verborum usu*. Some letters passed between him and *Evelyn* (*Diary* etc. II 246 sq., 251, 285, 4to. ed., or III 220-5, 246, ed. 1854). *Wm. Laud* to *G. J. Vossius*, 3 *Jul.* 1632 (*Works* VI 299): '*Casaubonus* a morte reverendissimi *Wintoniensis* [*L. Andrewes*] in meam clientelam transiit. Ego patris nomine et suo quae potui feci, ut liber a curis studiis

indulgeret. . . Alia et maiora facturus sum, quum facultas adsit, et erit opportunum.' *Laud* gave him the vicarage of *Minster* 4 *Oct.* 1635, and that of *Monkton* 25 *Oct.* 1635. He was ejected, but his wife was allowed fifths for *Minster* (MS. *Baker* XXVII 425, *Walker's Sufferings* 8); on the restoration he resumed possession of both livings (*Calamy, Continuation*, 548, 555-6; *Jo. Lewis, Thanet*, 37, 41, 66-9). *Christ. Arnold* to *Geo. Richter, Lond.* 'a. d. 7' *Aug.* 1651 (*Richterus Redivivus* p. 485): '*Mericus Casaubonus*, in rure amoeno et suburbano degens, per litteras mecum sermones miscet.' *P. Du Moulin* dedicates to him, as to a neighbour, book II of his *Poemata* (*Cambr.* 1670); in bk. III p. 11 seq. ('schola morbi'), he speaks of *Casaubon's* great sufferings. His book on enthusiasm was translated by *J. A. Fabricius*: '*De enthusiasmo precatorio* ex anglico latine versus,' at the end of *Jo. Frid. Mayer's* book *De pietistis ecclesiae veteris, Hamb.* 1696. 4to. *Gottfr. W. Leibnitz* commends *Casaubon's* tract against the new philosophy in a letter to *Huet, Hannover* 1679 (*Uhlii Sylloge nova epist.* I 655): 'admonendi sunt homines exemplo egregii operis tui, religionis interesse, ut vera eruditio conservetur; idque praeclare monuit vir doctissimus, *Mericus Casaubonus*, . . . scriptis non ita dudum sermone anglico libellis eruditis, in quibus non sine caussa male ominatur pietati, si naturae tantum indagandae dediti, antiquitatis studium et bonas litteras neglegamus.' In his *Comment. de quatuor linguis*, Lond. 1650, as in several others of his works, *Casaubon* gives many particulars of his life (pp. 127-132, coming of the family into *England;* his first acquaintance with anglo-saxon MSS.; 140-144, he induces *Wm. Somner* to study the language; great progress which he has made). In the pref. to *Somner's Canterbury* and especially in that to his *Dictionary* (§§ 1, 5, 18) *Casaubon's* encouragement is duly acknowledged; cf. *Worthington's Diary* I 62. See further *Prynne's Canterb. Doome* 79.

P. 154 l. 6. *Hacketianis.* The life of *John Hacket* by

Thos. Plume was reprinted, with some additions, by *M. E. C. Walcott* in 1865.

P. 155 l. 20. *Armachano. Jas. Ussher.*

P. 156 l. 6. *in bibliotheca Leicestrensi cod. MS. N. T.* This MS. (known to critics as *Act.* 31, *Paul.* 37, *Apoc.* 14) is described in *F. H. Scrivener's Plain introduction to the criticism of the gr. T. Cambridge, Deighton and Bell*, 1861, pp. 151-2; a collation is given in the app. to *Scrivener's* ed. of the *cod. Augiensis.*

P. 157 l. 9. *gave me a leaf. Uffenbach* forgot the design on his own book-plate; a mouse nibbling a book, denoting those (*commerc. epist. Uffenb.* II 279), 'qui libellos, immo pretiosissima saepe opera, mutuo ipsis benevole data, male habent ac corrupta reddunt, vel plane retinent.'

P. 157 l. 11. *Bedwelli.* See pp. 438-444. *Bedwell* was enrolled among benefactors for presenting his arabic lexicon, 27 *Oct.* 1640 (*Grace Book* Z in the registry p. 398).

P. 157 l. 29. *Erpenii. Thomas van Erpe*, born at *Gorinchem* 3 or 11 *Sept.* 1584, was encouraged by *Scaliger* to study the oriental languages, for which purpose he visited the libraries of *London, Oxford, Cambridge, Paris, Milan, Heidelberg, Venice* etc.; appointed extraordinary professor of oriental languages (except hebrew) at *Leyden* 9 *Febr.* 1612-3, though *Andrewes* used great efforts to induce him to settle in *England.* Among his pupils were *Sixtinus Amama, Adolf Vorstius* and *Jac. Golius.* He set up an arabic press, and had the letters cast at his own cost; after his death it passed into the hands of *Is. Elsevier.* He died 13 *Nov.* 1624, and was commemorated in a funeral oration by his friend *G. J. Vossius* (*Opera* IV 84-91; see many authorities in *A. J. van der Aa, Biogr. Woordenb. der Nederlanden, Haarl.* 1859, IV 210-3). *James Ussher* to *Sam. Ward, Lond.* 16 *June* 1626 (*Parr's Ussher's Letters* n. 98, p. 342): 'I have dealt with your chancellor very effectually for the erecting of your library, to which he is of himself exceeding forward: I have procured him

to send unto *Leyden* for all the printed hebrew books of *Erpenius* his library; which, together with his manuscripts which he hath already, he purposeth to bestow upon your university. I have also persuaded him to send thither for the matrices of the syriack, arabick, aethiopick, and samaritan letters, and to bestow them likewise upon you.' Same to same, *London*, 23 *June* 1626 (*ibid.* n. 99, p. 343): 'Since I wrote unto you last, I have received intelligence from *Leyden*, that all *Erpenius's* printed books are already sold; and his matrices of the oriental tongues are bought by *Elzevir* the printer there; so that you now must content yourselves with his manuscripts only, which are a very rare treasure indeed, and for which your university shall rest much beholden unto your chancellor.' *Ward* to *Ussher*, *Sidney* coll. 27 *June* 1626 (*ibid.* n. 100, p. 344): 'I received your lordship's last letter of the 23rd of this month, and do perceive thereby that *Erpenius's* printed books and his matrices of the oriental tongues are already sold.' *Jo. Ball's Life of Dr. Jo. Preston* (in *Sam. Clarke's Lives of* 32 *English divines*, 1677, p. 108): 'His next retreat was to *Lincoln's Inn;* for now he said, the duke was chancellor, and would endeavour to ingratiate himself and be a benefactor, and had brought [? bought] *Erpenius'* manuscripts, and did verily intend to found a library; and so it would be easie, and in his power, to out him of the colledge and university.' *Jos. Mead* to Sir *Martin Stuteville* 24 *Mar.* 1626-7 (*Birch's Court and times of Charles I.*, I 208, *Heywood* and *Wright, Cambr. univ. transactions* II 352, MS. *Baker* XXXII 388): 'We talk here of a magnificent library which our great chancellor will build, and bestow no less toward it than £7000 presently. All the houses between *Caius* college and St. *Mary's* must be pulled down to make room. I wish he might never do worse deed; but I doubt, I doubt.' See the certificate delivered to the duke at *Wallingford* house 29 *Jan.* 1627-8 respecting the houses and ground between *Caius* college and the *Regent walk*, where he proposed to

build the library (*Heywood* and *Wright*, *ibid.* 359-361). *John Cosin* offered the university £500 on 2 *Febr.* 1668-9 towards resuming the contemplated building (MS. *Baker* XXX 454). *Sir Hen. Wotton*, *Life and death of George Villiers* (*Harl. Misc.* ed. *Park*, VIII 619; *Reliquiae Wottonianae*, 1685, p. 223 = p. 16 of the original ed., *Lond.* 1642, 4to.): 'Here it were injurious to overslip a noble act in the duke, during the employment [when he went to the *Hague* to pawn the crown jewels 1625]; which I must, for my part, celebrate above all his expenses: there was a collection of certain rare manuscripts, exquisitely written in arabick, and sought in the most remote parts by the diligence of *Erpenius*, the most exquisite linguist; these had been left to the widow of the said *Erpenius*, and were upon sale to the *Jesuits* at *Antwerp;* liquorish chapmen of such ware. Whereof the duke getting knowledge, by his worthy and learned secretary, Dr. *Mason*, interverted the bargain, and gave the poor widow for them £500; a sum above their weight in silver, and a mixed act, both of bounty and charity, the more laudable, being out of his natural element. These were they, which after his death were as nobly presented, as they had been bought, to the university of *Cambridge* by the duchess dowager, as soon as she understood (by the aforesaid Dr. *Mason*) her husband's intention; who had a purpose likewise, as I am well instructed, to raise in the said university, whereof he was chancellor, a fair case for such monuments, and to furnish it with other choice collections from all parts of his own charge; perchance in some emulation of that famous treasury of knowledge at *Oxford*, without parallel in the Christian world.' Cf. *Hor. Walpole's Works*, *Lond.* 1798, 4to. I 241. MS. *Baker* XXXIII 213, 214: 13 *June* 1632, Latin letter from the university to the duchess of *Buckingham;* thanks for the gift of oriental MSS. and condolences on her husband's murder. *Ibid.* 214-5, no doubt sent with the above. English petition from same to same, for the library of *Erpenius*. *Ibid.*

215, the duchess in reply. The MSS. are not yet in her hand. *Ibid.* XLI 247 v° is a latin speech to the senate on its receiving the library. Mr. *Bradshaw* in *Cambr. univ. gazette*, n. 13, 3 *Mar.* 1869, p. 101: 'To this day the people of *Leyden* cannot understand how the transaction was managed; they say that a large instalment of the purchase money had been paid by the corporation, but yet that by some means the manuscripts were never delivered, and that they have reason to believe that some of them are at *Cambridge*, and some perhaps elsewhere in *England*. True it is that they are all here, and we know whose liberality we have to thank for them; indeed, among them are some of the most valuable books which the university now possesses.'

P. 159 n.*. *Tom. I.* p. 120.

P. 159 l. 26. *Edm. Castelli notae.* These are now being examined by Mr. *R. L. Bensly* for Prof. *Payne Smith's* lexicon. *Edmund*, a younger son of *Rob. Castell* esq. of *East Hatley*, *Cambs.*, was born there, matriculated as a pensioner of *Emm.* 5 *July* 1621, B.A. 1624-5, M.A. 1628, B.D. 1635, D.D. by mandate 1660 (*Wood's Fasti* II 83; note on *Pocock's Life*, ed. 1816, p. 213; see the long list of eminent men who had the same honour on the same day 5 *Sept.* 1660 in *Kennett's Reg. and Chron.* 251). He gave £20 to *Emm.* chapel (MS. *Baker* VI f. 87 v° = B 95; *Blomefield's Collectan. Cantabrig.* 118, *Cooper*, *Memorials of Cambridge* II 363). He was admitted fell. comm. of St. *John's* 27 *Oct.* 1671, the master acting as his tutor and surety. He held the livings of *Hatfield Beverell* or *Peverell*, to which a successor was appointed on his resignation 16 *Apr.* 1638; of *Wodeham Walter*, to which a successor was appointed on his resignation 15 *Nov.* 1670; and lastly of *Higham Gobeon*, to which he was appointed by *Geo.* visc. *Grandison*. (*Kennett* in *Wood-Bliss*, *Ath. Ox.* III 883, who gives extracts from the bishop's registers; *Newcourt* II 318, 685; *Nichols*, *Liter. Anecd.* IV 693, where he occurs rector of *Wodeham Walter* 1 *Mar.* 1658-9;

installed into the 9th prebend of *Canterbury*, 13 *Nov.* 1667, the stall which *Is. Casaubon* had held (*Le Neve-Hardy* I 56). *Pocock's Life* 214 n.: 'Together with the prebend, the king gave him a dispensation of absence in order to attend his arabic lecture at *Cambridge*, where he became the first settled arabic lecturer, by an instrument under the hand of Sir *Tho. Adams* the founder, dated *June* 20, 1666, after a 13 years' vacancy of that lecture, which during Mr. *Wheelocke's* life had been voluntary only. His lectures were heard at first with great applause, but in a few years were so much neglected, that being then easy, and disposed to be pleasant, he put up this affix upon the school-gates: *Arabicae linguae professor cras ibit in desertum.*' See a paper signed by the heads of colleges, 9 *May* 1636, in which they thank *Tho. Adams* for his design of founding the professorship in perpetuity (*Todd's Life of Brian Walton* I 236-7). Grace in MS. *Baker* XXV 248: '17 *Apr.* 1667. Cum rev. vir Dr. *Castle*, linguae arabicae apud vos professor, lexico orientali edendo incumbens, *Londini* diutius manere necesse habeat, quo minus praelectiones suas obire possit: Placeat vobis, ut illud praelegendi munus bona vestra cum venia pro hoc termino omittatur.' *Bulstrode Whitlock* has preserved an order made at the grand committee for religion, 16 *Jan.* 1656-7, which produced no lasting result, owing to the dissolution of the parliament (*Memorials*, p. 654, ed. 1732): 'Ordered, that it be referred to a sub-committee to send for and advise with Dr. *Walton*, ... Mr. *Castell*, Mr. *Clarke*, . . . Dr. *Cudworth*, and such others as they shall think fit, and to consider of the translations and impressions of the Bible, and to offer their opinions therein to this committee; and that it be especially commended to the lord commissioner *Whitlock* to take care of this business. This committee often met at my house, and had the most learned men in the oriental tongues to consult with in this great business, and divers excellent and learned observations of some mistakes in the translation of the

Bible in english; which yet was agreed to be the best of any translation in the world.' *Leonard Twells* to *Zach. Grey* 26 *Nov.* 1734 (*Nichols, Lit. Anecd.* I 466), asking for help in his life of *Edw. Pocock:* 'I shall be under a necessity of mentioning Mr. *Whelock*, Dr. *Castell*, and Mr. *Thorndike*.' *Life of Pocock, Lond.* 1816, pp.212-4: 'The first discouragement they [the editors of the *Polyglott*] met with, was the death of Mr. *Abraham Wheelocke* [*Sept.* 1653], the professor of the arabic and saxon tongues in the university of *Cambridge*, which happened just before the first tome was committed to the press; so that they had not the least use of him in that work; his province was, jointly with Mr. *Castell*, to correct the syriac and arabic at the press, but his room was filled by Mr. *Hyde*.' P. 220: 'On the 12th of *May* 1658 Dr. *Walton* sent Mr. *Pocock* the remaining parts of the *Polyglott Bible*, which he had not before presented him withal, as also those manuscripts and books which he had lent them, except the *Aethiopic Psalter*, which Mr. *Castell* desired either to buy or borrow.' Pp. 224-5: 'grafts' on the *Polyglott*, viz. a 7th volume, and 'a lexicon to the oriental languages of the *Polyglott* edition, known by the name of the *Heptaglott* lexicon, carried on chiefly by the very learned and indefatigable Dr. *Castell*, and published by him several years after. In both these learned designs Mr. *Pocock's* assistance was desired, and readily granted.' *Ibid.* 279-280: 'This year [1669] was farther remarkable for the publication of Dr. *Castell's* lexicon in seven languages, after ten years' immense labour: towards which Dr. *Pocock* had contributed, by lending three aethiopic MSS. and ten aethiopic MS. liturgies. We shall hear him hereafter complaining how ill rewarded all his learned pains were, which he had expended on this lexicon. I shall only add that at the time of his death he had a large number of the copies on his hands; as appears from this circumstance, that in his last will he bequeathed 100 sets of them to Dr. *Compton*, then lord bishop of *London*.' Pp. 287-8:

'From two of Mr. *Bernard's* letters this year [1671], I find the professor was much urged by his friends to publish his chiliads of arabic proverbs, which had lain by him finished for the press between 30 and 40 years; the encouragement he had to proceed in it seemed at this time not inconsiderable. Dr. *Castell* had promised to secure a hundred books for *Cambridge*, and a still greater proportion might be depended on in *Oxford*.' Pp. 290-2: 'By several letters written from Dr. *Castell*, in *March* of the next year [1672-3], I find that our professor intended then an edition of his arabic chiliads of proverbs, and that in order thereto he printed and dispersed a specimen of the work. Dr. *Castell* earnestly pressed the perfecting of that piece, and, to encourage it, frequently repeated his promise of becoming responsible for 100 copies. From one of his letters it appears also, that Dr. *Pocock* was then thought to be preparing something of the Rabbi *Tanchum* and *Maimonides's More Nebochim* for the public . . . But of all these Dr. *Castell* urged most the publication of the arabic chiliads, as most grateful to all the truly learned, offering to leave no stone unturned to effect the vending of the edition: "Not," adds he, "of the proverbs only, but as to the other *Jewish* authors also, having a very high esteem and value for them, especially Rabbi *Tanchum*," offering at the same time himself carefully to correct the *errata*. The same learned arabic professor of *Cambridge* was at this time labouring to purchase the *Golian* library for his university; a private person of his acquaintance being willing to venture about £700 for it. But the executors hoping to make a more advantageous sale, refused the offer, of which they dearly repented afterward, being compelled more than 20 years after to sell them by auction, and probably to less advantage; at which time Dr. *Edward Bernard* made a journey into *Holland*, and bought the choicest of them for Dr. *Narcissus Marsh*, then archbishop of *Dublin*.' P. 309: 'In *July* of this year [1675] our author received from Dr. *Castell* his

thanks and compliments for the present of our english liturgy, most elegantly transfused, as he expresses himself, into arabic. The reader will pardon me for observing on this occasion, that this very learned gentleman, by conversing almost constantly with the eastern writers, seems to have made their lofty ways of expression habitual to him, so as not to have been able to forbear them, even in his epistolary style.' *John Whiston* in *Nichols, Liter. Anecd.* I 506: 'Dr. *Castell's* library was purchased by Mr. *Hollings* of *Shrewsbury;* whose grandson, counsellor *Hollings*, sold most of it to me.' *Nichols ibid.* IV 28-9: 'I have the original receipt of Dr. *Wm. Saywell*, vice-chancellor of the university of *Cambridge*, dated *April* 7, 1686, for 38 MSS. in hebrew, arabic, ethiopic, coptic, to each of which the effigies of Dr. *Castell* was affixed, or his name inscribed: all which were given to the university by the doctor's last will; with an undertaking from the vice-chancellor to Mrs. *Mary Crisp*, sole executrix, to redeliver the same, in case the university should not think fit to give such security as would indemnify her against debts which the personal estate might not be sufficient to satisfy; —a similar receipt from Dr. *John Balderston*, master of *Emmanuel* college, for 111 printed hebrew books;— another from Dr. *Humphrey Gower*, master of St. *John's* college, for a silver tankard, weighing 26 ounces, value 7*l.*; —and an express bond to the same purpose from Dr. *Henry Compton*, bishop of *London*, for 20*l.* the sum appraised by *Robert Scott* and *Robert Littlebury*, as the value of "all Dr. *Castell's* Bibles, and other oriental parts of holy Scripture, (30 folio volumes, amongst which was the *Polyglott Bible*, the interlineary *Bible* of *Arias Montanus*, those of *Buxtorf*, *David Wolder*, *Castalio*, *Vatablus*, *Luther's* dutch *Bible*, the *Antwerp* latin *Bible* 1542, spanish, italian and french *Bibles*, *Munster Bible*, *Tindal's* english translation, *Wheelock's* persian *Gospels*, *Beza's New Testament* 1582, etc. etc.—8 quartos, hungarian and polonian *Bibles*, *Marshall's* greek and saxon *Gospels*, saxon *Psalter*,

the roman *Psalter* in arabic, *Ulfilas's Gospels*, an old latin *Bible* in MS., an arabic MS. etc.—and 14 octavos, a turkish and an ethiopic *New Testament*, ethiopic, russian, armenian, and nubian *Psalters*, *Erpenius's Pentateuch*, with the *Prophets*, in MS.; the *Catholic Epistle of St. John*, an arabic MS. etc. etc.) and 66*l.* 6*s.* 8*d.* more, as the value of "100 copies of his *Heptaglott Lexicon*;" all which were bequeathed to the bishop by Dr. *Castell's* will.—*March* 6, 1685-6, valued and appraised what books are given to my lord of *London* (including 100 *Lexicons* compleat, 2 vols.) at 242*l.* 10*s.* *Per me*, EDWARD MILLINGTON." *Richard Ecclestone*, by the order of the bishop of *London*, signed a receipt "for 100 perfect copies of the *Lexicon*; and for *Bibles* and other oriental parts of holy Scripture, in number 52."' The rest of his books were sold by auction at the *Eagle and Child*, opposite St. *Bene't's*, *Cambridge*, 30 *June* 1686, by *Edw. Millington* (a copy of the catalogue, with prices marked in some cases, is in the library of St. *John's*). 23 of his letters to *Sam. Clarke* were sold among *Dawson Turner's* MSS. art. 102. Some are transcribed in MS. *Baker* XXXVI from *Hearne's* collection. *E. Castell* to *Sam. Clarke*, 2 *Dec.* 1658 (p. 353): requests a final answer whether he will, with *Huish*, join in the lexicon. *Bedwell's* MS. received some time since [by a grace, 25 *June* 1658, *Bedwell's* lexicon had been lent to *Castell* on a bond for £1000, *Grace Book H* p. 179; on 1 *Mar.* 1658-9 he gives a bond of £2000 to secure *Clarke*, *Nichols*, *Lit. Anecd.* IV 693]. 'Resolve we now must instantly either to go on with it, or wholy to cast it off.'—No date (pp. 349, 350). Petition of *Edm. Castell*, *Al. Huish* and *Sam. Clarke* to the lord protector, desiring the same protection for their projected lexicon, as the promoters of the *Polyglott* and *Critici sacri* have enjoyed [communicated by *Baker* to *Twells*, and by him printed in *Edw. Pocock's Life*, *Lond.* 1816, pp. 209, 210].—*Castell* to *Clarke*, 2 *Mar.* 1659-60 (p. 350): *Roycroft* will shortly send for *Clarke's* nephew. Recommends 'Mr. *Holder's* son, a *Charterhouse* schollar, ... invincibly ad-

dicted to a studious life, for a sizarship.'—Same to same, 20 *Jan.* 1662-3 (p. 348): Hopes shortly to get up into his working room again, having been for nearly two months kept to his bed by the luxation of his thigh. Has in his will made over the materials of his lexicon to *Clarke*, who had offered to complete it. Has been unable to procure for *Pocock* a good account of the late grand seignior's death. Desires 3 or 4 copies of *Abulpharagius* in quires.—Same to same, 17 *July* 1667 (pp. 347-8): Mr. *Denham* sends a MS. and letter for Dr. *Pocock*. Dr. *Busby* desires *Clarke's* and *Pocock's* emendation of hebrew, chaldee, arabic etc. papers.—Same to same, 23 *Dec.* 1669 (p. 349): Bp. *John Fell* of *Oxford* promised to write to the V. C. that every college at least may 'take off one of my lexicons. Hard usage after above £12,000 expens, upon such a work, and so many disasters I have encountred in it, my copies should now all ly upon my hands.' Dr. *Heilin* never a subscriber. Cannot sell first parts of the *Heptaglot* without the second.—Same to same, 1673 (*Nichols, Liter. Anecd.* IV 694-5), returning *Pocock's* three aethiopic MSS. —Same to same, *St. John's college, June* 1673 (*ibid.* 695): has received *Jo. Milner's Coniectanea*, 'truly a most excellent essay... Mr. *Milner* honours me too much in mentioning my contemned name in his learned and elaborat work... The number (you may believe me) is very small here in the university, that at all regard this kind of literature; I feel it to my cost, if God be not better to me than man, to my utter ruine and of my family.... If he [*Rob. Hitch*, dean of *York*] could help me off with any more of my copies (of which I have at least *a thousand* still) it would be a very unparallel'd favour, for now I find none that regard the work or author, of those that once fed me with better promises.' Towards the end of his life his fortunes mended as he purchased a small estate at *Hexton, Herts*, 19 *Dec.* 1684, for £300 (*Nichols, Liter. Anecd.* IV 695-6). *Brian Walton* to *Jo. Lightfoot*, 2 *Jan.* 1653-4 (*Lightfoot's Works*, ed. *Pitman* XIII 348 from MS.

Lansd. 1055): 'The samaritan copy which we follow is that of the *Paris* Bible; and though we have divers MSS. of the samaritan text which are made use of, yet I cannot yet light on any other samaritan version. I believe you may find instances in them which may be liable to question, and so does Mr. *Castell* in his copies; but our resolution is to vary as little as may be from the printed copies, unless in palpable typographical errors (of which there are great store in all the language of the *Paris* Bibles); and as for other things, to take notice of them, and to give account once for all.... Mr. *Castell* hath gone over most of *Genesis* already. Same to same, 23 *Febr.* 1653-4 (*ibid.* 349): 'Mr. *Castell* presents his best respects to you.' —Same to same, 24 *Apr.* 1654 (*ibid.* 350-1): 'I thought fit to send you another alphabet of the Bible, which you shall however review, and withal to desire that you would send up, as soon as you can, the book of *Numbers*, with your notes thereupon, or as far as you have gone, because Mr. *Castell* will shortly read it; for the workmen will this week be out of *Exodus*, and *Leviticus* will hardly hold them a month. And Mr. *Castell* would gladly have yours returned some time before they begin in *Numbers*. They print near seven sheets a week... I have advised with Mr. *Castell* and others about your manner of translating... *Gen.* 1 2... Mr. *Castell* remembers his service to you.'— Same to same, 14 *June* 1654 (*ibid.* 351): 'humble and hearty thanks from Mr. *Castell* and myself.'—Same to same, 24 *Jan.* 1654-5 (*ibid.* 353): 'Mr. *Castell* told me of your intention to draw up something about the samaritan version, to be published with the rest; which I am glad you have taken into your thoughts.'—Same to same, 23 *Oct.* 1655 (*ibid.* 356): 'We are now entered upon the prophets, and should be glad if you would accommodate us with the syriac copy of the prophets in the public library, for which Mr. *Castell* will join with me in what sum you shall appoint.' On the 7th *Nov.* 1655 (*ibid.* 357) *Walton* acknowledges the receipt of this MS.—Same to

same, 4 *Nov.* 1657 (*ibid.* 363): 'Mr. *Castell* and Mr. *Clarke* remember their service to you.'—*Edm. Castell* to *Lightfoot*, *Dunsmore* house, 2 *Dec.* 1657 (*ibid.* 387-8), sending a specimen of his lexicon: 'Without your cognizance and approbation in a work of this nature I would not willingly engage. For above the moiety of those years I have lived to, I must confess, I have at times been meditating and doing somewhat in tendency to such a work. Providence has now, with the assistance of so able and excellent a coadjutor as Mr. *Clarke*, singularly and indeed eminently experienced in the same studies, made some overture for the production of what we have both for not a few years been in travail with, but, sir, not without your obstetricant hand, which we therefore submit to your arbitrement, according as you shall think fit, either to stifle or give it life. If you shall choose the latter, our earnest and joint suit to you then is, you will do us the favour to signify what you find corrigible or changeable in the whole platform.'—Same to same, no date, but evidently next in order (*ibid.* 368-371): 'Your approbation only of what we presumed to communicate to you, was the highest pitch our ambition durst aspire unto; but, sir, you have given both us and it your applause;—a sufficient salve against all the fastenings and morsures of those Theonine teeth we must expect:—and this you have done with such ample abounding encomiums, as not to acknowledge your singular respect and favour to us in them, would be the worst of ingratitude; so to believe any such merit in ourselves, would be as inexcusable and unpardonable arrogance . . . We have, most worthy sir, since my last to you, by some great masters of words and languages, been induced to make some alteration in our first intendments, having persuaded us to take into ours all the arabic words in *Golius's* lexicon; without which (they conceived) it would not be perfectly useful for that tongue, amongst all the oriental the most copious and principal, and for assoiling the difficulties in the hebrew, confessedly, by the grandest

rabbies, of most avail. The doing this arising to a very great augmentation of sheets, far above what we proposed or promised, forced thereupon we were to enhance the price from forty to fifty shillings, but at two several payments, as in the enclosed paper you will find; which to as many as we have yet imparted it, gives a very good resentment: we trust it will likewise do so to you; else for my part, I shall really wish not done our change. But if what you read please, suffer us then, I beseech you, to request this favour at your hands, that both in your college, to the fellows and students there, so far as you shall judge it convenient, and elsewhere, within the line of your interest, not of small extent (as, by the means and letter of Dr. *Reynolds*, Mr. vice-chancellor of *Oxford* hath done it in that university), you will be pleased to honour and encourage our labours, and alleviate by subscriptions that great and vast charge we must necessarily undergo, in promoving what in you lieth, both among the learned nation, and the favourers of it, this engaged work of ours, by your favourable recommendation of it,—no otherwise than as your own judgement shall suggest to you the usefulness of it is like to prove, not for the biblical versions only, but for all other authors in any of the seven languages, in which many hundreds (I may say more, some thousands) of words, never yet extant in any printed lexicon, will be found, many with reference both to the authors and places in them. It is not indeed for a letter, but a large preface, to lay this forth duly in all the particulars of it.'—Same to same, no date (*ibid.* 370-1), asking advice respecting 'sundry other pieces homogeneous to this biblical work . . . by several hands recommended to us' to employ the presses used about the Bible.—*Sam. Clarke* to same, *Dunsmore house* 18 *June* 1658 (*ibid.* 401-2): hopes that his promotion (to the offices of superior beadle of law and architypographus at *Oxford*) may not hinder the work which he has undertaken with *Castell*, who '*Bedwelli* lexici vestigia premit.'—Same to same, *Merton*

coll. 3 *Nov.* 1659 (*ibid.* 403-4): Dr. [*Brian*] *Walton* approves my proposal of editing the *Targum* on *Chronicles* [cf. *ibid.* 476-7], but does not think subscriptions will aid the sale, 'prout id D. *Castellus* in suo lexico edendo expertus est, qui tamen imperterritus pergit, ac illud ad finem perducere proposuit, quamvis omnia sua in eo excudendo consumere cogeretur.' I give you an account of my engagements, 'ut liqueat me a D. *Castello* non secessisse, ut proposito nostro remoram obicerem, sed ea secessione] opus felicius procedere, quam eo tempore cum coniunctis operis eam promovebamus.' *Kennett, Reg. and Chron.* 493, from MS. minutes, 10 *July* 1661: 'in inferiori domo convocat. Post preces finitas lecta est petitio Doctoris *Castell*, et subscriptio facta per nonnullos.' *Castell* to *Lightfoot*, 22 *Febr.* 1663-4 (*Lightfoot* as above, 366-7): 'Reverend and ever honoured sir, I this day received by your nephew your very kind letter, full stored with encouraging expressions to a much-dejected spirit; together with 4*l.* for one copy of the *Heptaglot Lexicon*, and 2*s.* for the stitching it up. Truly, sir, I am even heartily ashamed I did not prevent you with the free tender of it, which was really in my thoughts to have done, had I not been traversed with so many sad disasters. Two partners I had at the first, to share with me in the charge and labour of that I am yet upon, who were both taken off by other offers. After them the printer for some years was joined with me, who knew divers ways how to lessen the expense. But at length, seeing no hopes at all of any gain, he likewise, after no small trouble and loss of time, renounced his partnership. Another able person, that fully promised me his assistance in the same way, was discapacitated by an extraordinary loss that befel him. Thus destitute and forsaken I am by all; though called to this unhappy destructive undertaking by letters and promises from the very highest persons both in church and commonwealth; to what little effect I am afraid to write. May I only add this without offence? a debt of near 1000*l.* I have already

contracted, upon the account of this work; for which also I have now lately sold an estate in land, to the value of above 100*l.* per annum, which will be all, and more than that comes to, exhausted by this consumptive undertaking. Sir, it was this insupportable burden, under which I yet sadly groan, that pressed down my willing hand, ready to have reached forth itself in an humble proffer to you, whose worth and works, so transcendant to the vulgar way of writing, all the learned world doth and ought highly to esteem; and in this work now upon me, I have and shall (as does become me) sundry times with honour mentioned, by whom and which, I must confess, I have profited not a little. And if it shall please God to prolong my days, any time after this sore labour finished, it will be, next to heaven, a very grand happiness to me here, the *voisinage* of your *Munden* to my *Higham*, whereby we may have the intercourse of some good society. Sir, I crave your acceptance of a small present put up in your bundle, an ethiopic lexicon, confession, and corollary to their liturgy, which I was at the charge to print, being sent me by the author; which, with my humble service to you, and hearty prayers for your continued and encreased welfare and prosperity, that you may live long to build and bless the church of God with your excellent and most learned labours, shall conclude me alway, sir, your very real and redevable servant, EDMUND CASTELL. I am now upon my remove to *Sion* college, where I hope to be fully settled within a week or two.'—Same to same, 14 *Mar.* 1663-4 (*ibid.* 367-8): 'Reverend and ever right dearly honoured sir, Your most affectionate and friendly letter I could not read, without a sympathy suitable to what I there found, eyes impregnant with tears; that in these three kingdoms there should be one found (* * for such a second has never yet appeared to me) who has manifested such a sentiment of my ruined and undone condition. I must only except my honourable and most singular good lord the bishop of *Exon* [*Seth Ward*], who

(considering the smallness of his diocese) has done very strange and incredible things in procuring me about fourscore subscribers, since the printing of the last papers, which is above threescore more than all the three kingdoms besides have done. Sir, I doubly thank you for obtaining me Sir *Thomas Brograve's* subscription, the great eminency and *voisinage* of so noble a person to your *Munden* and my *Higham*, signified by your letter, besides the benefit that accrues by the addition of his noble and worthy name. Would there come in but a sufficient number of subscribers, after the exhausture of above 100*l.* lands per annum, sold to carry on this work, to pay my debts, and perfectly to accomplish the same, it would be a great joy and satisfaction to me. Sir, I have sent the volume according to your direction, craving the continuance of your prayers (wherein to my power I reciprocate), I take my leave in the quality of, sir, your very redevable and really devoted servant, E. CASTELL.'—Same to same, *Sion college*, 16 *Aug.* 1664 (*ibid.* 371-3): 'That real sympathy I read in your so favourable and most affectionate lines, and that free and noble bounty I experience in your munificent and generous actions, is no small encouragement to me in my deserted and despised condition; only because this luxuriant age is, and will be, ignorant of this necessary part of theological knowledge. Yet, had I not been called by the highest powers, with promise of assistance and support, to this ruinating and destructive undertaking, there had been less cause of my expecting any thing from them: but instead of being aided by them, to be exprobrated with a scornful *cui bono?*—as if all my twelve years' hard labour was but for the wind,—this is the very worst and bitterest pill to swallow, they could have given me. But the truth is, one Dr. *Lightfoot* is more to me than ten thousand such censors. Besides some few others amongst ourselves, I have a *Golius*, a *Buxtorf*, a *Hottinger*, a *Ludolfo*, etc. in foreign parts; that, both by their letters and in print, have not only sufficiently, but

too amply and abundantly for me to communicate, expressed their over-high esteem of that, which finds but a prophet's reward here in its own country. Reverend and most noble sir, you have laid an unutterable obligation upon me by the gift of this learned and much longed-for work you have now published; and very highly honoured me, and enriched my poor library with an addition so excellent and delightful—that truly, when I first received it, I could not contain myself from reading it quite through, notwithstanding the importunacy of my public engagement, and the clamour of all the workmen, correctors, compositors, pressmen, etc. to all whom I turned a deaf ear, till I had satisfied my eye with the entire perusal of it. This one thing alone troubles me—I have nothing as yet to retaliate; but, sir, you shall find I will not bury your favour and bounty in the sand. All your extant works I keep continually obversant before my eyes, which will not suffer me to be forgetful of the author. Renowned sir, I made bold to beautify and embellish this worthless contemned work I am upon, with the oriental lustre of your eminent and deservedly most famigerous name: for which presumption I intended to crave your pardon, and behold! I am prevented, not with your absolution only, but with a grateful acceptance. Sir, I will never be ashamed to confess by whom I have profited. All that would understand that clear light, together with the mysterious hidden use and benefit, which the most ancient records of the *Jews* bring unto holy writ, must confess themselves, above all others, deeply indebted to your elaborate and incomparable writings, who have fetched more out of these profound and rich mines, than any of the best seers in this or the precedent ages, have been able to discover. There is but one, that famous professor at *Basil*, venerable Dr. *Buxtorf*, that has done any thing like you, who in almost all his letters to me, fails not to mention your name.'—Same to same, *Sion college*, 22 *Sept.* 1664 (*ibid.* 373-4): 'Since my last to you, and

the passage I inserted out of one of professor *Buxtorf's* letters to me, I had brought me the last week the sad tidings of his sudden death, about the beginning of this instant. Some friends and relations of his have not a little importuned me for a few verses in some one or other of our languages. I had an only brother died just at the same time: my great unmerciful work would neither suffer me to be present at his death or burial; and which is much worse, he has devolved a most immense burden of all his debts and encumbrances, very great and intricate, upon me. Yet if possible, I am willing to do something, though far short of the merit of so eminent and illustrious a person; but I durst make no promise of this, in the least measure. Sir, if your occasions would conveniently permit you to pen some few in hebrew, or latin, or any other language, it would strongly induce me, in some one that you omit, to add likewise a few of my effete muse, which, to a kindly birth, requires always *secessum scribentis et otia.*'—Same to same, *Sion college*, 15 *Nov.* 1664 (*ibid.* 374-6): 'Next to the divine, I meet with no lines like yours, that so sweetly refresh and delight my soul, when quite wearied with labour and unreleased cares, which very scarcely, from any other, find either pity or resentment. At the mere sight of your letter, before ever I open it, *cor mihi rite salit*,—when I come within to view it, every word I read seems to me to proceed rather from your breast than from your brain.... Only, sir, one thing in all your writings I receive, does really shame me, that you so much extol him whom others everywhere avile, and whose own conscience tells him he is altogether unworthy to bear your books after you... Truly, sir, I am even heartily abashed that my rude abortive verses, who was myself born *iratis Musis*, should appear within the same leaves with the reverend Dr. *Lightfoot's* most unparalleled heroical strains; for verily, sir, I speak it in the truth of my heart, I have never yet met with any *epicedium* in all my life, that hath so pleasingly affected

me... Sir, though I perish, it comforts me not a little to see how holy writ flourishes.' He then gives a list of armenian, turkish, gothic, lithuanian, and other versions in the press.—Same to same, 13 *June* 1666 (*ibid.* 376-7): 'Sir, I thank you for the civilities you shewed me when I was last with you, which I then well hoped would not have been the last; but the contagious dismal condition of the season, and some disastrous accidents which befel me, would not suffer me to enjoy the overtures I then proposed of my most hearty and impetuous desires. I hope, if I outlive this work, to me very destructive—leisure and convenience will both be then more propitious to me. Sir, Mr. *Paget*, one of your fellows, was with me on *Monday* last, and signified to me your great favour in accommodating me at your lodgings, when I went down to commence the arabic lecture. I intend upon *Saturday* next come se'nnight, the 23d instant, to take my journey for it. In regard of the sickness breaking out again in *Cambridge*, it will double your kindness to me, to have so commodious and secure a place. My purpose is, to go down in the running coach; else I could not have contained myself from a turn to *Munden*. Young professor *Buxtorf*, who has been here this fortnight or more, presents his humble service to you. A lodging is procured him not far from *Sion* college; the next day he came to town, we were told you also was come hither. Oh, how joyfully did we then both go to enquire for you! but, after all enquiries, could find no more of truth, but that your son had been in town very lately. He hath a most passionate desire (as I also have) to see you.' In this letter his wife is mentioned for the first time.—Same to same, *Sion college*, 22 *June* 1666 (*ibid.* 378): 'Sir, I am in a very great dubitation what is fittest for me to do; the measure to steer my cynosure by must be Sir *Thomas Adams*, what he will desire of me. The interest of the university, after above a twelvemonths' delay in this affair, will indubitably require me to speed without any demur

the inchoation of the lecture; unto which as I am of myself very propense, so I find some others also forward to add unto the bent of that resolution, which, until it be late this night, cannot have its plenary determination.'—Same to same, *Sion college*, 20 *July* 1666 (*ibid.* 379): 'That my gratitude hath been so slow paced in its return for so noble a favour as the comfortable and convenient accommodation of your lodgings, let there not, I beseech you, be thereupon created any unkind suspect; just as I have been putting pen to paper, I have been sundry times unhappily diverted. Chiefly by this business which occasioned my going to *Cambridge*, it cannot be imagined how great a trouble it has put me to in running to, and waiting upon so many offices, overburdened with so great a work as daily oppresses me. The king's hand, and Sir *Thomas Adams's* seals to all his writings, were obtained and effected (which was in sum the settlement) before my going down. Since, I had only the broad seal to procure; but with how great difficulty and delayed protractions! almost whole days lost in little better than fruitless attendances, for it is not yet done. . . . Not a little troubled I was I should be just gone that very morning you came to *London:* but hackney coaches make stay for none; and had I not taken that day, I could not have begun the lecture till *Michaelmas*, and my journey would have been quite lost; which delay, after so great endeavours, would have been no small dissatisfaction to Sir *Thomas Adams*, who hath all along so greatly laboured for a more speedy accomplishment of this affair.'—*Castell* to *Lightfoot*, from Mr. *Roycroft's*, a printer, in St. *Bartholomew's* close, 8 *July* 1667 (*ibid.* 380-2), introducing the younger *Buxtorf*, 'come out of a far country to sit at your feet.' Last week I sent copies of my speech at the opening of the arabic lecture for you and for each of the fellows of the college. You will forgive my lodging last time in the town, 'and not in the college, where you had taken so much care for my good reception . . . Sir, my humble request now is, that

seeing I must (*cum bono Deo*) be at *Cambridge* again next term, and intend to have my wife and a servant also there with me (not aged only, and much decayed with this destructive work, very heavily still incumbent on me, but so often limb-battered and bruised and broken as I have been, I dare not adventure myself in the winter time, without some careful help); my wife and servant I would willingly should continue there at *Cambridge* till about *Lady-day*, that so the term after (if God give me life and leave) I may again, when I go down thither, have their help; before which time I hope this tedious work will be completely finished. My request is, I may clearly understand whether it may be no ways incommodious to your own occasions, nor incongruous to the rights of the college, to borrow one room only in your lodgings, which can be best spared for so long a time; linen, bed-clothes, and all other necessaries, wherever I am, I purpose to send down. . . . Sir, could I be yet once emancipated out of this cruel slavery, under which I have for fifteen years together been a very unknown sufferer, I know no man under heaven whose vicinity would make my life more patiently tolerated (it is for me to speak or dream of comforts here) than to be near one that has in him so much of heaven as you have (heaven the only thing I look and long for), and that I may, whilst here, attest and approve myself with clearest demonstrations, sir, your ever most faithfully avowed servant.'—Same to same, 5 *Aug.* 1667 (*ibid.* 382-4): 'Sir, since my last to you, I have encountered with many counter-buffs of infelicities: first, in my great work, which I was promised should be carried on at the press with such diligence and speed, that I well hoped about *Michaelmas* term it would have been nigh or wholly finished. Now I have been waiting here almost five months, and but one sheet yet printed, who was told before I came up, I should have four or five sheets printed weekly. By this means I shall be forced to make it a full winter work, having now lost all the best part of the year. The blame

for which was wholly in the printer, till about a month since, in which time I have run through much trouble and charge, by being bound for my elder and only brother, and for a debt which he paid sundry years before his death, but took not up the defeasance of a judgement he had before acknowledged. I was willing to have paid the debt 250*l.* over again, in case the party would have staid till my work was done, or that I was able; which she would not; but just after the ships were fired at *Chatham*, she commanded me to be arrested, and cast into prison, a time when the greatest bankers and goldsmiths in *London* would not pay to any the least mite of principal or interest. By this disaster, I have been since the 11th of last month impeded: no sooner at some liberty, but I made known immediately my adverse condition to the highest of ecclesiastical power, without compassion or relief. Sir, these sad traverses of Providence compel me to alter my intended purpose of wintering my family, I mean a small part only, and mostwhat myself (with your favourable concession most freely granted, for which I can never enough express myself sufficiently thankful) at your most delighted-in *Catharine-hall*, where, could I have enjoyed your most beatific society, no paradise under heaven would more have sweetened the extremity of those sorrows and labours I have, now fifteen years together, sustained in the tormenting purgatory of this cruel undertaking,—with which I am still oppressed, and in which I have buried above one hundred and forty pounds land of inheritance, per annum, besides considerable sums of money I had before-hand when I began the work, and am now by it cast into very huge and vast debts:—all which signified (and that not seldom) to those above, hath not yet obtained me to the value of five shillings per annum. Sir *Thomas Adams's* foundation and gift was upon no account of theirs. I comfort myself with this, I have in heaven a better Master, and upon earth so reverend, noble, and most happy a *Maecenas* as

your honoured self. The bountiful, generous, and most free proffers you have so kindly made me of your lodgings, is one of the chiefest inducements to make my life here desirable to me; which I cannot but often reflect upon with much comfort... Sir, my gratitude, service, and most sincere affection are all so deeply obliged unto your excellent goodness, it is impossible but die I must in a greater and more grievous debt to you, than to any or all those pecuniary creditors to whom I am so deeply engaged, who I hope may all in time receive their just satisfaction, which as I now, and shall ever acknowledge, cannot be given to you.'—Same to same, 20 *Aug.* 1667 (*ibid.* 385-7): 'Most precious and dear sir, I cannot often enough champ and ruminate upon those rich cordials, I lay continually before my eyes; your letter is indeed *semper ante oculos:* I cannot suffer it to be out of my sight; so replenished it is with soul-cheering and supporting encouragements, enough to turn the prison and dungeon I was in, into a most delightful paradise. When in that dark vault, I well hoped that my misery was at the lowest; yet it pleases the wisdom of my greatest sovereign Master to exercise me with superadditions to my former sorrows. After seven foreigners, and as many englishmen, whom at a very great rate I had salaried to be assistant to my work, all which, but one, above a year since, are dead or gone away; that one, the most faithful and diligent, trained up by me to some good skill in all the languages, in the very flower of his age (about his thirtieth year), since my last to you, was suddenly cropt by the hand of death, so as I have not so much as one collaborator now left to act with me. And instead of his help, promised me gratis, in regard of some considerable kindnesses I had done him, a great deal of trouble and care is already fallen upon me, by the mean condition in which he died. A city minister, he was burnt out of his living; my wife took his child into the country which puts me still to a further loss. Nor find I that his condition, though very well known to

those above, no more than mine, is any whit regretted by those that have the greatest power in their hands, whose hearts I beseech God to open. This is the true cause I made no sooner return to your last: this accident in the interim intervening... Dr. *Buxtorf* did, in his lifetime, send me a collection of chaldee and rabbinic words, which he had more lately taken notice of; whom I promised (as I did divers others of the like quality with him), that the first letters of their names should be affixed to every word they sent me, and some farther mention made of them in the preface to my work. My caballistic and rabbinic books (excepting what I lost by the fire), are most at *Higham Gobion*, fourteen miles from you, where my wife is, and will make both Sir *Thomas* [*Brograve*] and your honoured self most heartily welcome, if you would be pleased to grace her with a visit. My study door shall stand wide open to give you entrance, and every book you there find, most truly at the service of you both;—take them and use them at your pleasure. A good quantity I have at the *Charter-house*, but could never yet get any time to catalogue them: some very choice books there are, but lie all in confused heaps. But the greatest part of my library is in *Essex*, to which I have been a long stranger... Sir, neither your reverend worthy self, nor your venerable society, shall have no cause to chide me for balking *Catharine-hall*, when I go next to *Cambridge*. With your good leave, I fully purpose to make bold with your lodgings, where my time must be short: the presses will groan for me, as I shall for your most ambitiously coveted presence, whilst I shall be under your roof, if possibly such a felicity might be attained.'—Same to same, 8 *Jan.* 1667-8 (*ibid.* 388-9): 'After many dismal and most disastrous and intervening letts and obstructions, which have too long kept me off from my intended journey to *Cambridge*, I am now fully resolved, *σὺν Θεῷ*, to be there upon the 16th instant, viz. *Thursday* next week,—but myself only and a servant. Our journey to *Canterbury* in *November*

last (upon occasion of a prebendary befalling me), hath so wearied out my wife, she takes no pleasure to think of travelling any more this winter. My tarriance there I intend to make about a fortnight, that I may read at least two, and if I can three, lectures before my return, and then so fall amain, with all possible speed and diligence, upon my printing work again, which I hope, if my printer hinder not, half a year's time will completely finish. Sir, it cannot be expressed how happy I should account myself, if your occasions would contemporize, that we might both meet at the same time in your *Catharine-hall*. I dare not think of taking any other lodging, were I assaulted with never so vehement importunities. Sir, the date of my bonds and imprisonment is, I trust, now upon expiring, and the hope of liberty once more begins to dawn upon me; in which comfort I am sure your experienced goodness will most really share with me, as your sympathy was above others most cordial in my sufferings; whereby you have very deeply and indelibly obliged my heart to a co-affection with your honoured self, in whatever condition does betide you, unto an answerable likeness and equality. And truly, if what I have at *Canterbury*, had befallen me at *Ely*, though to a less value, I would have apprized, and congratulated my felicity, as incomparably much greater.'—Same to same, 14 *Jan.* 1667-8 (*ibid.* 389, 390): 'Your most civil, favourable, and elegant excuse you make in your kind letter, would justly deserve I should freely present you with this first volume of the lexicon;—I much deceive myself, if not the hardest labour ever the english presses (to add no more) have in so little a time groaned with. God grant that it may be but so profitable to the public, as it hath been to me at once most difficult and chargeable; whereof one great reason hath been (which I must not promulge, however it wrings me) the want of such assistants as would be really συνεργοί: amongst very many I have had, I have but one foreigner only, whom I can call so: this hath incredibly

increased and aggravated the charge to me. Notwithstanding, if you will accept of it, if I may know by what safe expedient I may best do it, I will freely send you one. I am sure it cannot come into the hands of one more able to judge of it, or that will do it with more candour. After your most mature perusal, I earnestly beg your censure with the same liberty, as to one you had never seen nor before heard of. Though every language will have a copious accession of words or significations more than any other yet extant, the arabic above all others will very much excel: therein, therefore, I crave your more severe scanning; but withal your gentle admonition of what you find amiss, either through the corrector's fault or mine. I keep by me a collection of some which I have myself observed, and reserve for an appendix.'—Same to same, 23 *Sept.* 1668 (*ibid.* 390-1): 'The next week after the term begins, about the 13th of *September*, I fully purpose to take my journey for *Cambridge*, which to me will be but a dark place, if not illustrated with the resplendent sun of your soul-rejoicing presence. My stay there, in regard of my work, must be short. I am stopped at present for want of paper, which before my return from the university, I hope I shall not fail to be furnished with. I have (*cum bono Deo*) brought the *Heptaglot Lexicon* now within two sheets to its period: only an appendix, grammars, and the epistle or preface, remain to be added.'—Same to same, 12 *Febr.* 1668-9, from Mr. *Roycroft's* in *Great St. Bartholomew's close* (*ibid.* 391-2): thanks for the entertainment which he had received at *Cath. hall* in *Lightfoot's* absence, and congratulations on his preferment. 'Sir, after my repeated thankfulness, with my veriest humble service to your most justly honoured self, I beseech you will be pleased to present the same likewise to all your venerable society, to whom, for cohonestating, with their much refreshing presence, the fresh and yet infantine lecture so lately conferred upon our university, I am bound to return them

both my own and the founder's most grateful acknowledgment of our joint obligations. And truly Sir *T. Adams*, the donor, is not a little glad when he hears his donation, (which he thought sometime elevated) to be now at last entertained with good respect; for I constantly let him know at least every great name that frequents it, and whereabout the number is of the meaner audience; which encouragement verily he most justly deserves, if but for this reason (not that he covets praise, unto which I know no man more angrily and infestly averse, but), for that some of his own flesh and blood (as I am told) want that for their necessary sustenance (by accident of the late dreadful fire), which he, so freely and but a little before it, had most firmly, and for ever settled upon our university: and whom would it not grieve to give away his estate from such near collops of himself, to the advancement of that learning which himself lives to see neglected? But, blessed be God, with us it is not so, I hope, nor ever will be.'—Same to same, 9 *June* 1669 (*ibid.* 393-4): 'Since the finishing of my great work I have been more harassed with tedious trottings up and down between the engraver, the roller, ruler, and binder, to get copies prepared and made fit to be presented, that really it hath been a greater trouble for the time, than the composure of it was when most grievous and oppressive. It was but this last week, that I could obtain the archbishop of *Canterbury's* book to be in readiness for him. That over, my very next care was, how to find to, and convey safely the remaining parts of this so often and most unhappily interrupted work, unto your most worthy self; for which cause I write these lines. In a word, I may understand from you what expedient you will be pleased to direct me to, which shall he readily laid hold of, with no less speed than cheerfulness, in hope your gentleness and candour will cover all my many defailances and inadvertencies. A seventeen years' drudgery for the public I have now undergone;—of fourteen or fifteen, I at first

salaried at not easy rates,—to be subservient in this work in my aged years, and extremely decayed eye-sight. Thus left, and for no small time, quite destitute, without so much as one to be aiding to me. Sir, if I knew how you would have these volumes bound (which is generally desired by all, in the same mode with the Bibles), I would do my best to have yours likewise done up suitably. I purpose for *Cambridge* about, or a little after, the middle of this instant, where I shall continue to usurp upon your most favourable concessions, in the use of your lodgings, as formerly, in case I may not trespass against your occasions for them; especially in regard of the now approaching commencement. I will come myself alone, and my page.'—Same to same, 5 *July* 1669 (*ibid.* 394-5): 'These are to let you know how boldly I have trespassed upon your goodness and favour. I wrote to you about a month since, of my intentions (with your leave) to be here where I now am, with my desire to know by what expedient I might send you the remaining part of that work I have to so little purpose been labouring about for so long a time. I would gladly have had both the volumes bound up handsomely for you, if I could tell how to come by your first part. This morning I made offer of one copy of the lexicon, bound up, to your library, requesting it may be accepted as a poor pledge of those thankful acknowledgments, with which your excellent self, and this honourable society have eternally obliged me.'—Same to same, 20 *Aug.* 1669 (*ibid.* 395-7), after some questions on passages of the O.T.: 'But, most eminently worthy sir, to the business about your copy, which it was my earnest desire might have been the second I ever gave out, and yet, I know not how, I am still ἀέκοντί γε θυμῷ behind with it, when many hundreds have received their's. You write, Sir *Thomas Brograve* (to whom, I beseech you, my humble duty and service) being a second time here in *London*, took out your copy, and sent it to Mr. *Roycroft's*. I cannot yet hear what is

become of it; but most fully resolved I am, to make up your copy as entire and every way perfect as any whosoever: sure I am, my work could never have been so entire as it is, without you. All pretenders to the oriental tongues must confess their great obligation to you. Therefore, noble sir, let me have your first part, and but send me word how your Bibles were bound, and you shall not fail to have these suited accordingly. I must not, honoured sir, let pass the preamble of your letter, wherein truly you make me much ashamed in using such an apology to me, who, if I should write letters every week in the year, though you should answer never a one of them, your real favours and civilities I experience in one month, outvie all that ever it is possible for me to do within the compass of Nestorean years. Sir, I was fully purposed to have wintered it with my family at *Cambridge*, and had fully agreed upon Mr. *Wheelock's* house, that I might have been as near to your royalty as I could. My swarm somewhat encreased, I was forced to look out a larger hive, not larger rooms than you have designed me—that were arrogancy to desire; but when two or three chambers would have sufficed me as I was formerly, I cannot contain my number now within those bounds. But disappointed I was and am, not only of that promise about Mr. *Wheelock's* house, but of some other places I had viewed; no account being sent me, though I had more than once desired it, concerning the one or other. So, as I must now go down alone with my servant, to read my lectures in the term; where my abiding, with your wonted leave and goodness, will be in your lodgings; and if half a chaldron of coals might be laid in upon my account (it will be but a part of the term I can be there), I will repay it with all possible gratitude, the first opportunity I can meet with; and I hope to come down myself thither, where your company, incomparable sir, would make that place to me like one of the heavenly mansions.'—Same to same, 24 *Sept.* 1669 (*ibid.* 398): 'I now send you back your

bound volumes (wherein your name ought to have shined in the front of them, who have given the most orient splendour, if there be any such in them, unto all that is printed, and may therefore most justly be called yours), which, if they be done according to your mind (wherein I have not been wanting to my power, writing out the clause in your letter concerning it, that it might continually be obversant* to the binder's eyes), I much rejoice: if otherwise, upon sending up one of your Bible volumes, he shall more exactly fit it to your mind. Sir, I return you my very humble thanks, for giving order about laying in some winter fuel for me in your lodgings, and that you are so graciously pleased to accommodate me with the use of them: the sight of your honoured presence there, would be a sun more joyful to my heart, than that in the firmament to the world.'—Same to same, from the *Charterhouse*, 24 *Oct.* 1670 (*ibid.* 399, 400): 'My greatliest and most highest honoured master, father, and patron, for all these you are at once to me: think not, I beseech you, that I am so removed away from your *Catharine-hall* with my goods, but that there is still left in me (with your good leave and liking), *animus revertendi* whenever I shall be in *Cambridge solo con guerpo y ombra*, with none but myself and my servant. Coming now thither with a more numerous family,—without injury both to yourself and to some others in the college, I easily find I could not be sufficiently accommodated neither for rooms, nor beds for my occasions.—I must not abandon such a parent, who for so many years hath afforded me freely a good patrimony in such large and ample apartments:—such a master, by whom I have been taught and instructed so long *sine pretio:* such a patron and landlord as hath suffered me to live rent-free in so noble a structure, the space of a *Nero's* quinquennium; only with this difference, he grew worse afterward, but your beneficence (like those blessings Job received from God), is greatest at last; for all

* [Pitman reads *observant.*]

which what I have, I most heartily give *Monnoye de cordeliers* (as the french proverb phrases it), my most humble duty and service to your most honoured self firstly, and in the chiefest place; next, to your whole honourable society, for all the many civilities I have from time to time received. Sir, I was last week with Dr. [*Hez.*] *Burton* [fell. *Magd. Cambr.*, incumbent of St. *George's Southwark;* see *Lightfoot's Works* XIII 464] who presents his service to you, and if you come upon any occasion to *London*, is very ready to join his interest with yours, in mentioning my condition by the public service; in which I have now spent near twenty years in time, above twelve thousand pounds of my own estate, and for a reward left, in the close of the work, above eighteen hundred pounds in debt; almost a hundred letters written by me in five months' space since the convocation house last arose, unto the bishops, who passed a vote, they would help me off with my copies amongst their dignified clergy and others that thought fit to recommend it: to all which letters, only one of their lordships returned me an answer, and but five copies amongst them all hath been yet taken off. A petition I lodged in my lord *Arlington's* hands above a year ago, to his majesty, whose chaplain I have been almost seven years, that a jail might not be my reward for so much service and expense, unto which by virtue of his majesty's letters I was commanded. This veritable condition Dr. *Burton* is very desirous should be effectually made known to my lord keeper, like as I have more than once made it known to not a few other lords. If I must perish for all my pains and work, with so much difficulty effected, *Fiat voluntas Domini.*'—Same to same, 12 *Dec.* 1670, 'from my lodgings at Mrs. *Salmon's* house in St. *Andrew's* parish, *Cambridge*' (*ibid.* 400-1): thanks for a present of his *Horae* on St. *Luke:* 'If all the sacred or secret arcane letters of the holy writ were but so glossed upon and explicated throughout; oh! how empty a thing would all the critical learning of precedent ages

be, in comparison of your elucidations.' All these letters were sent to *Jo. Strype* by *John Duckfield, Lightfoot's* son-in-law and executor (*ibid.* 473). On 1 *July* 1659 *Castell* wrote in latin to *Jos. Hill* of *Magd.*, sen. proctor, who had helped to procure for him the use of *Bedwell's* lexicon (*Nichols, Liter. Anecd.* IV 693-4, who also refers to a letter from *Castell* to *Tho. Greaves*, 1658, *Donation MS. Brit. Mus.* 4162 14). *John Worthington* to *Sam. Hartlib* (*Diary* I 226), 25 *Oct.* 1660: 'I have enclosed Dr. *Castell's* paper about the *Lexicon.* He is a laborious honest man. I wish he be not undone in his estate by his great and unexpressible labours about this work.'—Same to same, *Dec.* 1660 (in reply to a letter of 10 *Dec. ibid.* 243-4): 'Dr. *Castell* writes to me, that he thinks *Petraeus* is yet in *Holland*, and that he hath seen *Petraeus* his new ethiopick piece, viz. *Ruth*, an homily of S. *Chrysostom*, and the 4 first chapters of *Genesis* in ethiopick, which was lent him by an ambassador to peruse; I am heartily sorry for Dr. *Castell's* difficulties. I hear that for the carrying on of his great work, he has been forced to sell part of his estate, viz. £20 per annum; and he writes that he shall be constrained to dispossess his family of the whole estate which his ancestors left him, except the work be encouraged with more subscriptions, or by the generous beneficence of some great persons. And is there no *Maecenas* in this part of the world? None that has the sense and relish of what is of more universal influence for the encrease of knowledge, and deriving it to those of different tongues and nations? None that considers the unwearied pains and unconquerable industry of such laborious persons, who waste their health, their estate, their all, for the good of others? I have written and spoken to some of my acquaintance concerning this particular, desiring them to recommend it, as they have interest.'—*Sam. Hartlib* to *Jo. Worthington*, 20 *Dec.* 1660 (*ibid.* 255): 'I have heard no more of *Petraeus* but what you write, nor can I advise anything for helping of Dr.

Castell.'—*Jo. Worthington* to *Sam. Hartlib*, 9 *Sept.* 1661 (*ibid.* 11 21-24): 'By another enquiry of Mr. *Beal's*, viz. what Dr. *Walton* hath undertaken in this kind, it may seem that he hath not as yet heard of the design, which is not pursued by Dr. *Walton*, but by Dr. *Castell* (sometime of *Emmanuel* college), whose labours about the *Bibl. Polygl.* were not inferior to any one's. He and Mr. *Clerk*, (an assistant also in the great Bible,) persevering in their endeavours to do yet more good, about three years since printed some proposals for the printing of grammars and lexicons for the languages in the great Bible. In *Cambridge* they found good acceptance (and Dr. *Castell* professeth he received nowhere so much encouragement for the work as there), and when some number of subscribers had paid the first sum, they began to open the press. But Mr. *Clerk* is called to an office in *Oxford*. Dr. *Castell* yet resolves to go on *cum bono Deo*, and with the assistances of such persons as were fit for the work, and patient, he hath finished all the first tome; the other tome, now in the press, and the grammars, will be finished as soon as may be with convenience. That which hath retarded the work has been the paucity of subscribers (besides the unfaithfulness of some that subscribed). Dr. *Walton* was more active, and had many active friends; he had also some benefactors that contributed to that great work. Dr. *Castell* is a modest and retired person, indefatigably studious, (and for many years his studies were devoted to these eastern languages,) he hath sacrificed himself to this service, and is resolved (for the glory of God and the good of men) to go on in this work though he die in it, and the sooner for the great pains it requires —so great that *Petraeus* and some others that were engaged by him to assist, were forced to desist, as being unable to endure such herculean labours. I never see Dr. *Castell*, nor think of him, but his condition affects me. He hath worn his body in the unexpressible labours which the preparations of such a work for the press re-

quire. He hath been forced to sell some of his no great temporal estate to procure money for the paying off the workmen at the press, the money subscribed falling short, and there being such a scarcity of persons so nobly affected as to contribute. God preserve him in health, that he may lay the headstone. God raise up some that may move others of ample fortunes to ennoble themselves by encouraging a work of so universal and diffusive a good. God reward him in the comforts of this life also. Persons deserving highly for their endeavours of the public good would have found not less encouragement in the heathen world. Such a one at *Athens* would have had the favour of the Prytaneum. Would such places were erected in Christendom! In this *Lexicon Polygl.* it cannot be expected that the observations upon a word should be so large as in dictionaries which are for some one language; yet is not the *Lexicon Polygl.* thin and bare, like a lank nomenclator. It was one particular of my advice that they would do more than express the word and its latin, that they would confirm the signification by good authorities quoted; and that for the arabic words they would have a special respect, as to the arabic version of Scripture, so to the mahometan's Bible, the Alcoran, besides the respect to Avicen. It may be hoped that sometime the original arabic of the Alcoran may be printed, which would better direct and enable christians to deal with mahometans. *Erpenius* hath discovered an excellent method of printing in that specimen he printed relating to the story of *Joseph*. *Hottinger* hath, in print, engaged himself to the world to print it, with a version. I do not like starved lexicons. When the signification is confirmed by good testimonies, (as in *Buxtorf's Talmudic Lexicon*), and when fit apothegms, proverbs, observations, etc., are pertinently brought in under such a word, the reader better remembers the signification, and reads with more delight. The arabic in this *Lexicon Polyglotton* will take in all or most of *Golius* his late *Arabic Lexicon* printed at *Leyden*

in folio. For the better advancing of this work we lent them a treasure out of our university library, viz. about eight or nine volumes MS. of Mr. *Bedwell* (who taught *Erpenius*), being a large *Arabic Lexicon* composed by him, the fruit of many years' labours, which he devoted to our library. The care for the *Persian Lexicon* and *Grammar* doth chiefly lie upon Mr. *Seaman*.'—*Worsley*, cited by *Sam. Hartlib* in a letter to *Jo. Worthington*, 24 *Sept.* 1661 (*ibid.* 44): 'The *Lexicon Polyglotton*, he will see what it is by the printed papers, the supervisor of which is, for his care, ardency, assiduity, and intolerable labour and pains thereof, never sufficiently to be commended.'—*Sam. Hartlib* to *Jo. Worthington*, 14 *Febr.* 1661-2 (*ibid.* 109): 'O what shame is it that laborious Dr. *Castell* is not better encouraged nor rewarded.'—*Jo. Worthington* to *Sam. Hartlib*, 24 *Febr.* 1661-2 (*ibid.* 114): 'I do (as you) resent Dr. *Castell's* condition and merits.'—Same to Dr. *Geo. Evans* of *Jes.* coll. *Cambr.*, 24 *Jan.* 1665-6 (*ibid.* 202): 'Dr. *Castell* returns to *London* to-morrow, and to his work. If there were any great care for the encouragement of the studious, and the advancement of learning, he would have been before this in better circumstances, and his work would have more subscribers.'—Same to *John Lightfoot*, 13 *Febr.* 1665-6 (*Lightfoot's Works*, xiii 433, these letters to *Lightfoot* have escaped Mr. *Crossley*): 'Dr. *Castell* is returned to *London*, and is preparing for his great work. I have been speaking with him about procuring a *Maimonides* for me; but I tell him I cannot buy books as formerly; but I have some hebrew books to change, a *Zohar* in folio, etc. (which is a scarce book). He tells me that M. *Athias* the *Jew* is dead of the plague, by whose means he was used to procure such books.'—Same to same, 12 *June* 1666 (*ibid.* 436): 'Dr. *Castell* intends to go down to *Cambridge* the week before the commencement, and read an arabic lecture.—Same to same, 17 *July* 1666 (*ibid.* 437-8): 'In *June* last I sent you a letter, which Dr. *Castell*, with his, sent to you. . . .

Dr. *Castell* is now in *Tsadi.*'—*Edw. Bernard* to *Jo. Lightfoot*, St. *John's, Oxon.*, 5 *Mar.* 1673-4 (*Lightfoot's Works* xiii 453-4): 'My service to Dr. *Castell* . . . Pray is there any hope of your soon purchasing the *Golian* books?'—*Jo. Lightfoot* to *E. Bernard*, *Much-Munden*, 29 *Apr.* 1674 (*ibid.* 455): 'As for the *Golian* library, I do not perceive any progress with us about it; and I have not seen Dr. *Castell* since I received your letter.'—Same to same, no date, but *June* or the beginning of *July* 1674, as the next is in reply to it (*ibid.* 457): 'The business about the *Golian* library begins to have some life in it again, through the importunity of Dr. *Castell* and the zealous forwarding of the vicechancellor [*John Spencer*]. Dr. *Castell*, who is but just now parted from me, presents his dear remembrances to you, and desires you to do the like for him to Dr. *Pocock* and Dr. *Marshal.*'—*E. Bernard* to *Jo. Lightfoot*, St. *John's*, *Oxon.*, 8 *July* 1674 (*ibid.* 458-9): 'Dr. *Marshal*, who presents his love to you, is very much concerned that the *Golian* affair be prosecuted, and will do his utmost to bate down the price, and effect that very much desired purchase; nay, he professes to me his readiness to come over to *Cambridge* and explain all that he knows of the business. . . . My humble service I commend to the reverend and learned Dr. *Castell*, congratulating his zeal and the likely success of it, for the procuring *Golius's* books.'—*Castell* to *Jo. Spencer*, master of *C. C. C. C.*, *Higham Gobin*, 16 *Aug.* 1664 (*Nichols, Liter. Anecd.* IV 25-6): 'Reverend and most highly honoured sir, on *Saturday* the 9th instant, I received a letter from Dr. *Marshall*, rector of *Lincoln-colledg*, *Oxford:* that very day, the generality heerabouts began the harvest: that much adoe I had, having no hors of my own, to borrow one til *Tuesday* following: then I set forth to carry you the said letter: about the mid way from my hous to *Cambridg* I met with Mr. *Broughton* coming to mee with an expres from you, assured mee that my journy would bee to no purpose in reference to *Golius's* library; you

had told him, there could be notthing at present don about it: whereupon we both returned back to my hous: to him I have deliverid the letter; requesting after it is read, that he may receive it again of you. Sir, it is now about, or above six years since I began to intermedle in this affair, with no other aim but only to serve the university, in which tho I have spent not a few hundred, yea thousands of pounds, yet from it I never received the least kerm of pecuniary profit; my professorship received from another hand, in settling which had I not been active, it is more than probable, it would scarce have been effected by our noble founder; it has put mee to a far greater expens, then the stipend amounts to: nevertheles, after the great work of the Bibles and heptaglot was finished, no one thing has run more in my thoughts, and more than so, then how to farther any way our academical interest. Formerly I procured towards the purchase of this unparelled inestimable treasure, no less than a thousand pounds, without any charg to the colledges, excepting 3 persons only, the rest was promised by bishops, deans, and dignified men. The miscarriage of the attempt, I have made known. Since, it is no small grief to think, how this once apprized gem is now depreciated; a discouragement to any such kind of benefacture. However (most honoured sir), tho I have no thanks at al for the precious time, tedious jaunts, and to mee no easy charg in prosecution of my real intentions, I humbly beseech you (most worthy sir) that Dr. *Marshall*, a head in *Oxford*, unto whom, by your appointment, in a letter sent him from *Cambridg*, a promise was made, that some recompence should be given him, for his forwardnes, pains, and charge, against the guise of the place in which he is, in offering so willingly to advance an emulous concern. Sir, this I hope you wil deem very just and equitable, that I be not damnified by this so reasonably engaged promise. Sir, vouchsafe mee your pardon but this once: if I sin this offense any more, I will crave your severest

punishment without any mercy upon, reverend sir, your veriest real and most redevable servant, EDMUND CASTELL.' *Wm. Sancroft*, as we might expect, was a liberal friend to *Castell*. MS. *Tanner* 145 f. 61, benevolence voted to him by the chapter of St. *Paul's*.—*Castell* to *Sancroft*, 5 *Aug.* 1669, sending a copy of his lexicon (*ibid.* 44 f. 143).—Same to same, 11 *July* 1676: loss of part of the impression by fire (40 f. 11).—Same to same, *Sept.* 1678, with a book (314 f. 12).—Same to same, 28 *Oct.* 1678: losses and misfortunes in printing the lexicon (39 f. 121; to the same effect 33 f. 36).—Same to same, 10 *Dec.* 1678: thanks for his munificence (39 f. 144).—Same to same, 24 *Nov.* 1679: unsuccessful couching of a cataract in his eye; completion of *Job Ludolf's History of Aethiopia* (38 f. 103).—Same to same, 15 *Mar.* 1679-80: losses by his literary labours; copies of the *Heptaglott* on his hands (38 f. 135).—Same to same, 13 *Apr.* 1680: chequered fate of his lexicons (37 f. 12).—Same to same, 1 and 15 *Sept.* and 18 *Oct.* 1680: on the chalice at *Higham Gobion* (130 ff. 1, 35, 36).—Draught of a letter on *Castell's* behalf by *Sancroft* (37 f. 11).—Dr. *John Balderston*, master of *Emm.*, to Dr. *John Eachard*, 24 *Oct.* 1681: abp. *Sancroft* wishes to get subscriptions at *Cambridge* for *Castell's* book (36 f. 150).—*Castell* to *Sancroft*, 3 *Febr.* 1681-2: steps taken by him at *Cambridge* to promote the printing of a work of Dr. *Loftus's* (36 f. 226).—Same to same, 22 *May* 1682: visits *London* to have his eye couched for the third time; his poverty and distress (314 f. 95).—Same to same, in latin, 3 *Oct.* 1682: account of his labours as professor (35 f. 98).—Same to same, 10 *Nov.* 1682: his pecuniary losses; reasons for non-residence on his prebend (25 f. 125).—Same to same, in latin, 18 *Dec.* 1682: complains of poverty and neglect (35 f. 148).—Same to same, in latin, 27 *Dec.* 1682: declines a subscription proposed by the bishops on his behalf (35 f. 153).—Same to same, 20 *June* 1683: recommends *Nic. Aspinall* as *Lambeth* librarian (34 f. 54).—State of his affairs (37 f. 61).—His widow, *Elizabeth*, to

Sancroft, 25 *Jan.* 1685-6 and 21 *June* 1686, begging him to dispose of her husband's lexicons (31 f. 248 and 30 f. 64). —*Castell* to bp. *Hen. Compton* 1685 (*Nichols, Liter. Anecd.* IV 696): 'It is now not a few monthes since I presumed to importune your fatherly goodnes on my behalf, when I had no other friend that would appear for me, in your lordship's writeing a letter to our diocesan, my lord bishop of *Lincolne*; to salve no irremissible irregularity. After I had brought up a young scholar for about five years or more in university learning, intending to make him my curate, I suffered him to preach but three times in my parish, in which I have but five houses. By your lordship's signall and singular favour, I waded out of that trouble, though with no small difficulty. It cost me little less than 300 miles rideing, in which I saw not the least foot of land all the while I was upon my horse, and was in that journy infested with such mischances so dangerous, I could not get clear of them till about three weekes ago; which, amongst other obstacles, hath been the cause of this delay in returning your lordship my deepliest engaged gratitude, which yet I neither can nor will acquitt myself of by my words or writing.'—Same to same, *Higham Gobyn*, 11 *May* 1685 (*ibid.* 696-7): 'When I first importuned your most excellent lordship, it was in a most negotious juncture of time, your honour just ready to enter into your coach; yet this hindred not, but your goodness was pleased to go up straitway, and write a letter to the lord bishop of *Lincolne* on my behalf, who was then in a molested and deserted condition, whereby I was forthwith relieved; which grace and favour of your lordship so alarmed all the faculties of my soul, that I resolved the highest act of gratitude in my power to atchieve, I would fully demonstrate. The noblest and richest treasure I have in this world, I account my library; and the pearl of price therein, that which hath the most and best of God in it, His pure and holy Word, superior whereto impossible it is either for men or angels to aspire or

imagine: though one in this our age (and I suppose but one), of whom your lordship once spake to me, hath with great labour thought to elevate that sacred authority, concerning whose opinions were my deemings of any value, I must so far close with him as to think (and perhaps not without good reason) that if all the antient translations, but especially orientall, for which he so much pleads, were in some learned man's possession, who perfectly understood them all, he would have more advantages, not onely for the expedite and ready, but for the certain and most infallible sense of the text, than if he had all the fathers, hebrew, greek, latine, etc.; all the schoolmen, commentators, and criticks whatsoever; and that because the waters are allways clearest in and about the fountain. .... My lord, I have sent some few more of these books in present; and bequeath all the rest at my death (which cannot be long, haveing already attained the utmost period of the mosaicall determination), and should have accompanied these, but that both my profession in the university and pastoral cure in the country doth necessarily require the use of them.' *Castell's* anticipation was verified; he died the same year, and lies buried in his church (see his epitaph *ibid.* 27-8, and in *Hearne's Tho. de Elmham* 427; and the inventory of his goods, 6 *Jan.* 1685-6, *ibid.* 697-9). His will, dated 24 *Oct.* 1685, proved in the prerogative court 8 *Jan.* 1685-6, at *Cambridge* 29 *June* 1686, is transcribed in MS. *Baker* XXVI 268-271, and an extract in *Baker's* letter to *Hearne*, *Cambr.* 13 *Aug.* 1727, printed in *Hearne's Elmham* 356-7: 'My body I commit to the earth, whereof it was made, to be buried in the chancell of the parish church of *Higham Gobyon*, near the monument there erected by me in my lifetime, by my executrix.' his niece *Mary Crispe.* '*Item*, I give all my manuscripts in hebrew, syriack, samaritan, ethiopick, persian and arabick unto the university library of *Cambridge*, upon condition my name be inscribed upon every one of them. *Item*, all my printed hebrew books, that consist of hebrew

only, I give and bequeath to the library in *Emman.* college, on the same condition. Six bequests: one to his godson *Edmund Crispe* of all his books at *Higham Gobyon* not otherwise disposed of; another to bp. *Compton*, of 100 of his lexicons, with all his bibles and all other oriental parts of holy scripture; to St. *John's* his silver tankard [valued in his inventory at £6. 10*s*. *Nichols, Liter. Anecd.* IV 699], upon condition that his name be set upon it. For an account of *Castell's Lexicon*, see his own statement in *Nichols, Liter. Anecd.* IV 30-2, *Hen. Jo. Todd, Memoirs of Brian Walton*, 1821, I 163-179, *Tanner* MSS. 37 f. 23, 45 ff. 75, 274. *Walton* in the pref. to the *Polyglot* speaks of a specimen as already published in 1657: 'cuius specimen luculentum nuper impressum ediderunt.' *Nichols, Liter. Anecd.* IV 27: 'It is supposed that about 500 of his lexicons were unsold at the time of his death. These were placed by Mrs. *Crisp*, Dr. *Castell's* niece and executrix, in a room in one of her tenant's houses at *Martin* in *Surrey*, where for many years they lay at the mercy of the rats, who made such havock among them, that when they came into the possession of this lady's executors, scarcely one complete volume could be formed out of the remainder, and the whole load of learned rags sold only for £7.' After the title of the *Lexicon Heptaglotton*, *Lond. Tho. Roycroft, LL. Orientalium typographus regius* 1669, fol., is a portrait by *Faithorne*, which has given him a place in *Granger*. Then a dedication to *Charles II.* He presents to the king not one star only, like that which appeared to the *Magi*, but *septem stellarum plaustrum*, like *Charles Wain*. 'Ego iam secunda viae M. T. aulam ingressus sum cum munusculo meo, levidensi nimis, quia T. C. nihil a subdito offerri queat magnum. Interim venia (uti spero) mihi dabitur usurpandi illud sacratissimi ac plane regii vatis, *Domino meo regi victimas me neutiquam immolaturum gratuitas;* sed (si fas dicere) care quidem emptas. Non enim qui plurima dedit, sed cui paucissima sunt relicta, qui *ὅλον τὸν βίον*, quicquid facultatem habet,

in Dei principisve sui conicit donaria, is demum a supremo mundi judice laudata maxime. Hoc puto innotescit omnibus scilicet quibus ego notus sum, nihil esse quod mihi parentes reliquerunt (patrimonium aliquando satis commodum atque amplum), nihil quod in anteacto vitae meae tempore laboribus meis atque solicitis acquisiveram curis (accessio minime contemnenda) quod non integrum in offertorium hoc iam olim impenderim. Annus iam agitur decimus septimus, ex quo relicto rure paterno, immanibus hisce atque tremendis ausis (talia fuerunt certe) non sine M. T. consensu, quum primum specimen huius operis sub eius initium ob oculos fuit positum; necnon litteris insuper quam plurimis, a viris magni nominis, qua in ecclesia, qua in rep., domi forisque ad me missio, (quarum magna pars, uti etiam bibliothecae meae, cum multa supellectile et tricenis *Lexici Heptaglotti* exemplaribus, in flammis periit *Londinensibus*) me submisi invitus admodum, animoque (quod testabitur ὁ Καρδιογνώστης) multum horrescente, quodque satis superque noverunt illi omnes summi viri, qui me promissis tum auxilii tum etiam remunerationis ad istaec non pellexerunt tantum, sed vi quadam urgenter impulerunt. Mihi vero, in molendino hoc per tot annorum lustra indesinenter occupato, dies ille tanquam festus et otiosus visus est, in quo tam *Bibliis Polyglottis* quam *Lexicis* hisce promovendis sexdecim aut octodecim horas dictim non insudavi. Mitto privata quae corpori in curriculo huius operis contigerunt mala, membrorum confractiones, luxationes, contusiones; quodque prae omnibus hisce gravissime dolet, oculorum lumen perpetuis atque indefessis vigiliis tantum non ademptum: item alia magis publica, bellum nationale, pestem saevissimam et miserandum urbis huius incendium; quibus omnibus diutius multo ut protractum fuit hoc ante languens negotium, ita supra modum ingravescebant simul onera mea et impensae . . . Sunt tamen praeter haec omnia, aliae insuper (nec paucae nec parvae) quibus gravatus fui infelicitates, quas satius atque consultius puto

silentio contegere, quam non sine periculo in publicum proferre.' The letters of the king, abp. Sheldon, and the bps. were all printed, some more than once; yet they altogether brought in only £700 towards a work, 'in quo millenas multo plures infaustus exhausi; praeter plurima atque ingentia valde, quae contraxi debita.' Of this £700 bp. *Seth Ward* raised £400 in a fortnight. Three years ago I was appointed chaplain in ordinary to the king; a year ago, prebendary of *Canterbury;* very lately I was excused residence, partly because of another office which I held at *Cambridge*, 'in quo laboris multum, emolumenti mihi adhuc vix quidquam; . . . . partim ob corpus tot tamque diris vexatum casibus, ad itinera omnino nunc ineptum.' Then follows a royal letter, signed *Wm. Morice, Westminster* 18 *Dec.* 1660 (this date must be an error), commending the lexicon, of which one volume had appeared ('quum plane nobis innotuit, . . . quod unum . . eiusdem [*Lexici*] volumen non sine maximis ipsius sumptibus et expensis, adsistentibus aliis quibusdam personis ad promovendum istud opus voluntarie subscribentibus, iamdudum publicaverit'), to the munificence of persons of honour and learning, who might assist the work by subscribing for one or more copies, or in other ways. Then follows a circular from *Gilb. Sheldon* to the bishops, *Lambeth* 10 *Dec.* 1663, sent with proposals for the lexicon; the dignitaries and more richly beneficed clergy, and other religious and learned persons, should be invited to subscribe. Few arguments are needed on behalf of a work so serviceable to learning and religion. 'Dolorem insuper pudoris calcar ingerere, ad instigandum quemlibet in hoc negotio. Cui si deessemus, ad ecclesiae nostrae non modo, sed et regni opprobrium, ne dicam infamiam, cederet universi: si quidem personam rei litterariae publico bono tam strenue incumbentem, sub tam insigniter honorandi operis mole subsidere eoque opprimi sineremus.' Then follows the testimony of 25 english, 1 scotch, and 3 irish bishops, recommending the book, of which the first part

had been some time printed, to biblical students, and to all whose business took them to the east. Its service in ascertaining the meaning of hebrew words, of oriental sentences and proverbs. 'Liturgiae orientales quam plurimae una cum omnibus tam excusis tam MSS. auctoribus, quos vel emere, mutuari, vel alias conducere, domi forisve D. *Castellus* ullo modo potuit, hic usurpantur. . . Concordantiarum instar esse potest *magnis* nostris *Bibliis*, *Avicennae*, *Talmudi*, parti saltem eorum non exiguae, *Alcorano*, aliisque ritualium et philosophiae scriptoribus, qui in linguis istis extant. . . In quibus non minimum posita fuit difficultas et retardatio operis, una cum sumptuum et expensarum augmento, ad summum auctoris detrimentum.' They sign this appeal, 'ut institutum hoc tam utile, tamque in omnibus supra modum publico usui commodum, non sit auctori damnosum (quod veremur, idque multum, sed prout meretur, debitum sortiatur proportionatumque profectum.' Then follows the preface. 'In septem linguis impressa sunt ante decennium *Biblia Polyglotta*. Labore autem nostro haud levi in iis edendis vixdum exantlato (ob quem, Honorarium illud quod in praefatione *Waltoniana* dicor accepisse, in illud ipsum opus non refundebam tantum omne, sed mille plus minus libras, ad promovendum illud, partim ab aliis sollicitando procurabam, partim ipse donabam ultro) cum ecce ad aliud novum difficilius longe nec unquam antia a quopiam per omnia temptatum opus impense vocor. Hoc autem ex quibus, quot, quantisque auctoribus satis diligenter perlectis contextum est, omnibus ut clarius constet, nomina eorum hic in limine contexam.' Then follows a list of the authorities, and of the friends who supplied them, e.g. *Buncle*, *Sam. Clarke*, *Edw. Pocock*, *Mich. Wansleben*, *Theod. Petraeus*, *Dudley Loftus*, *Jo. Marshall*, *Job Ludolf*, *Thos. Greaves*. 'Mortalibus quippe mos iste inolevit (heu nimis inveteratus) antagonistis suis falsa audacter affingendi; hoc nos *Iudaeis* facimus atque *Mohammedomis;* atque idem nobis illi. . . . Et quidem pace doctiorum,

hoc mihi videtur extra dubium ; neminem esse qui harum linguarum vel unam assequi queat perfecte et accurate, qui non intellegat omnes. . . Socios quidem habui in hoc opere, sed perexiguo tempore mecum in illo commorantes, nescio an dicam immensitate laboris plane exterritos. Quos diutius retinui, hi fuerunt ; D. *M. Murray Grypswaldensis*, vir non minus doctus quam admodum ingenuus, cui per septennii fere spatium *arabicas* meas concredideram collectiones ; D. *Gul. Beveridgius*, vir in secretioribus hisce litteris egregie versatus, per dimidium illius temporis curabat *syriacas ;* prout in *aethiopicis* per idem tempus operam impendebat suam D. *M. Wanslebius*, qui ad perpoliendum eius in iisdem ingenium in varias orientis oras longa atque periculosa suscepit itinera. Per plures annos, iam aetate provectus, et una cum patrimonio satis competenti exhaustis etiam animi viribus, oculis caligantibus, corporis variis in hoc opere confractis et dislocatis membris, relictus sum solus, sine amanuensi aut vel correctore ullo, venia ideo apud candidos lectores (uti spero), ob *παροράματα* si quae occurrunt, aliquanto dignior.' The list of benefactors 'in tanto tamque longo plurimorum annorum decursu non multorum quidem, . . . qui opus hoc neglectum, et casibus non paucis duris ac durissimis languescens nimis, donaris suis amplis atque munificentia perbenigne excitarunt ac promoverunt,' consists of *Charles II.; John* e. of *Bridgwater*, *Geo. Villars* visc. *Grandison; Edm. Fortescue, Norton Knatchbull, Tho. Rich*, baronets ; *Fras. Theobald* kt. 'harum etiam lingg. callentiss.;' abp. *Gilb. Sheldon ;* bps. *Jo. Cosin, Matt. Wren, Rob. Sanderson, Geo. Morley, Hen. King, Edw. Reynolds, Wm. Piers, Seth Ward.* 'Est adhuc honoratissimus unus vel alter alius, quos intra velum latere iubet prudentia et rerum ratio. Optimus Maximusque omnium bonorum Remunerator honoratissimis hisce atque vere generosis viris eorumque posteris in sempiternum retribuat quaecunque in thesaurum hunc verborum ipsi revera effuderunt, animitus oro et obtestor.' Even advertisements in *Castell's* hands

learn pathos. *Lond. Gaz.* 3 *May*, 1669. 'The long expected, often and many wayes most unhappily obstructed and interrupted, work of the *Heptaglot Lexicon*, compiled by Dr. *Edmund Castell*, is now fully finished: and all the subscribers to it are desired to send for their several copies due in arrear to them, from *Tuesday* the 11th instant, and so every *Tuesday*, *Thursday*, and *Saturday* weekly, unto a ware-house in the *Charter-house*, *London:* where they shall be delivered out from 8 of the clock in the morning until 12, and from 2 in the afternoon till 6.' *Ibid.* 27 *Dec.* 1669: 'Doctor *Edmund Castell*, the author of the *Heptaglot Lexicon* unto the *Polyglot Bibles*, a work wherein he has laboured 18 years now current, expended also and buried in this service not so little as 12,000 pounds, besides that which has been brought in either by benefactors or subscribers, after all this, hath with divers of his servants at a very great charge attended the space of three-quarters of a year upon a warehouse he hath in the *Charterhouse*, *London*, for the delivering out the subscribers' copies; who, though publick notice has been many times given them, come in for them very slowly: the said doctor, therefore, desires all concerned persons whatsoever, either to come or send for their books between this and *Lady-day* next ensueing at farthest; the doctor not being in a condition to continue this charge any longer.' *Grässe* says that 4 copies are known on large paper. Of the 3 copies in St. *John's* library one is on l. p., and bound in the red *Turkey* morocco, in which bp. *Moore* delighted. The syriac portion was improved by *J. D. Michaelis* in 1788, and the *Hebrew* by *J. F. L. Trier* in 1790-2. See *Paulus*, *Memorabilien*, I 82 seq.; *J. Chr. Wolf*, *Biblioth. hebraea; Lorsbach*, *Archio* f. d. *Morgenl. Literatur*, II 1794; *Baumgarten*, *Hall. Biblioth.* VIII 405. *Tho. Hearne* in *Lelandi Collectan.* VI 80: 'More deplorable than this is the fate of the learned Dr. *Edmund Castell*, who after many years spent in compiling his *Heptaglott Lexicon*, to the ruining of his health and

fortune; when the work was finished and published he met with a very poor reward for his incredible and indeed *Herculean* labours. Himself observes in a letter I have under his own hand, that he had spent above £12,000 upon that work, and makes bitter complaints that after such a vast expense, and so many disasters as he had encountered with in it, the copies should all lye upon his hands.' He also published 1. 'Sol *Angliae* oriens auspiciis *Caroli* II. regum gloriosissimi. 1660.' 4to, containing verses by *Castell* in the seven languages of his lexicon. 2. Oratio in scholis theologicis habita ab *Edmundo Castello* S. T. D. et linguae arabicae in academia *Cantabrigiensi* professore, cum praelectiones suas in secundum canonis *Avicennae* librum auspicaretur, quibus via praestruitur ex scriptoribus orientalibus ad clarius ac dilucidius enarrandam botanologiam SS. scripturae, partem, opus a nemine adhuc temptatum. *Lond.* 1667.' 4to. Dedicated to Sir *Tho. Adams*. There remain among the *Tanner* MSS. 478 f. 21: 'heptas praelectionum arabicarum in varia Vet. Test. loca.'—448 f. 4: 'Liturgia aethiopica; seu formula celebrandi SS. cenam a S. *Iohanne* evang. ac suis usurpata, lat. sermone donata per *Edm. Castellum;*' and f. 17: 'Consecratio SS. cenae ab ipsis apostolis usurpata: lat. reddita per *Edm. Castellum.*' *Cambr.* MS. Dd vi 4 contains *Castell's* notes upon oriental versions of the Bible, and copies of letters in his hand, chiefly written in cypher, being his correspondence 1651-72; p. 404 is a letter of introduction to *Golius* given by *Caesar Calandrinus* to *Castell;* pp. 273 seq.: a letter from *Waterhouse* to *S. Adams*, requesting his aid to relieve *Castell* from pecuniary difficulties. Other note-books of *Castell's* Dd vi 63, xi 139, xii 15. There is in the Bodleian, 'orient. 344,' a coptic lexicon by *Thos. Edwards*, M.A., of St. *John's* (?) *Cambridge*, who was living with *Castell* when bp. *Fell* took him to *Oxford*, to fill the gap caused by the death of Dr. *Marshal* of *Linc.* coll. (*Macray's Annals of the Bodl.* 150).

INDEX

INDEX.

Abendana, Is., 477 l. 15.
Adams, S., 530 l. 29.
Adams, Sir Thos., 502 l. 34, 503 ll. 15, 27; 505 l. 34, 510 l. 2, 530 l. 18.
Adamson, Humph., 395 l. 27.
Addison, Jos., 236 l. 35.
Adelred, 360 l. 4.
Aelian, 19, 251.
Aggas, Rob., 357 l. 17.
Albemarle, Duke of, 216 l 22.
Aldine Greek Authors, 137 l. 10.
Aldrich, Dr. H., 323 l. 18.
Allingham, Wm., 53, 273.
Almeloveen, T. J. van, 211 n.
Alstedius, 211 l. 1.
Amhurst's Terrae filius, 212 n. l. 4, 237 l. 8.
Andrewe *alias* Spycer, Rich., 242 l. 34.
Andrews, Edw. and Marg., 230 l. 22.
Andrews, Bp. L., 438 l. 18, 441 l. 32, 443 l. 10
Anglesey, Earl of, 467 l. 31.
Anne, Q., Embassy to, 312 l. 21, 368 l. 7, 372, l. 2.
Anstey, Chr., 22, 30 l. 8; 98, 237 l. 18, 257.
Anstey and Ansty families, 259, 260.
Antram, watchmaker, 371 l. 5.
Appian's Roman Hist., 106 l. 20.
Apuleius, 207 l. 9.
Aristotle, 205 l. 15.
Arlington, Lord, 514 l. 22.
Arnold, Chr., 143, 193 l. 17. 195 n, 444.
Ascham, R., 19 l. 22, 254 l. 10.
Asgill, John, 216 l. 11, 398 l. 3.
Ashley, Rob., 356 l. 35.
Ashmole, E., 380 l. 13, 385 l. 16.
Ashton, Dr. Chas., 286 l. 35, 295 l. 18.
Ashton, Hugh, 448, l. 11.
Aspinall, Nic., 521 l. 34.
Astronomicis tubis, lenses for, 169 l. 10.
Athenae Cantabrigienses, 144 l. 16, 447 l. 2.
Athenian Gazette, Mercury, Oracles, 132 l. 16, 178 l. 22, 421.
Athias, Mr., 518 l. 31.
Audley, Lord, 115 l. 12.
Audley House, 115 l. 8, 324-5, 373 l. 28.

Babington, Churchill, 412.
Babington, Dr. Humph., 415, l. 23.
Bacon, Fr., Ld. Verulam, 189, l. 5.
Bacon, Nich., 181, l. 15.
Badman, bookseller, 350 l. 14, 356 l 4, 368, l. 31.
Bahlull, Bar., 195 l. 15.
Bailo, Crist. Val., 150 l. 15.
Bainbridge, Dr. John, 385 l. 9.
Baker, Thos., 100, 140—7, 170 l. 22, 181 l. 6, 193—5, 222 l. 11, 234 l. 24, 260 l. 26, 261 l. 11, 285 l. 13, 294—297, 325 l. 33, 331 l. 32, 413, l. 26, 420 l. 22, 422 l 29, 446—8.
Balderston, Dr. John. 491 l. 22, 521 l. 21.
Balton, dutch minister, 313 l. 3.
Barecroft, Dr., 106, l. 29.
Barlow, Bp. Thos., 217 n., 522 ll. 7, 28.
Barnard, Dr. Francis, 458 l. 8.
Barnes, Joshua, 120 l. 12, 168 l. 15, 195 l. 2, 338, 407 l. 5.
Barrow, Dr. Isaac, 279 l. 18, 415 l. 15, 478 l. 10.
Bath, 29 l. 5.
Bathurst, Ant., 201 l. 5.
'Battels,' paying, 208 l. 9.
Baylie, S., 207 l. 2.
Becher, J. J., 400 l. 1.
Bedae libro (the Vedas), 150 l. 7.
Bede's gospels, 391 l. 5.
Bedford, Hilkiah, 287 l. 13.
Bedford, 374 l. 10.
Bedwell, Wm., 143, 438, 484, 492 l. 23, 518 l. 4.
Beeverel, Jas. Del. d'Angleterre, 410.
Behn, Mrs. A., 307 l. 11.
Belfour, John, 272 l. 14.
Bell, m. of Lynn School, 265 l. 5.
Bell, Beaupré, 295 l. 20.
Bellori, G. P., 150, 477.
Benedetti, Fr., 360 l. 24, 365 l. 9, 400 l. 17, 407 l. 26.
Benlowes, Edwd., 418, ll. 7, 4.
Bennett, Dr. Thos., 325 l. 36, 326 l. 4.
Benoit, Mistriss, 349 l. 13.
Benthem, H. L., Eng. K-und Schules Staat, 124, 127, 141, 375, 415.
Bentley, Dr. Rich., 116 l. 20, 134—5, 152, l. 20, 181 l. 6, 194 l. 1, 249 l. 28, 256 l. 18, 311 l. 12, 312 l. 6, 317 l. 15, 318 l. 14, 323 l. 36, 326 l. 10, 329 l. 11, 332, l. 7, 369 l. 20, 421—36, 458 l. 29, 465 l. 17, 477 l. 34, 478 ll. 5, 10.

Bentley, Thos., 451 l. 19.
Bensington, 395 l. 3.
Bernard, Edw., 211 l. 11, 448 l. 25, 490 l. 1, 519 ll. 1, 5, 8, 16.
Berry, Dr. Rich., 291, l. 20.
Bettenham, Jas., printer, 204 n.
Beveridge, Wm., 8, 11, 72, 73, 77, 232, 290, 528 l. 9.
Beverland, Hadrian, 407 l. 30, 408 l. 3.
Beverley, Thos., 237 l. 21.
Beverley Rectory, 212 n. l. 7.
Bicester, 374 l. 14.
Bignell, Stephen, 237 l. 12.
Billers, John, 266 l. 27, 267 l. 6, 295 l. 15.
Binet of Romer tavern, 407 l. 10.
Birch, Dr. Peter, 381 l. 35.
Birkett, Dan, 187 n. l. 4.
Bizarrus. *See* Perusinus.
Blackley, Mr., 248 l. 4.
Bleau's globes, 177 l. 4.
Blechynden, Rich., 216 l. 28.
Bobart, Prof., 387 l. 37, 388 l. 10.
Boet, *émailleur*, 408 l. 9.
Boileau, 34, 65, 288 l. 9.
Bonet, Thos., 281 l. 18.
Bonwick, Ambrose, 7—112, 201—308.
Bonwick, Philip, 34 l. 20, 35 l. 8, 44 l. 10, 62, 70 l. 9, 97 l. 6, 101, 110, 268, 285.
Bonwick family, 201, 222, etc.
Bookham, Great, 69 l. 8, 289.
Book-ladders, 403 l. 34
Book-plate, Uffenbach's, 484 l. 10.
Boothby, Sir Wm., 267 l. 31.
Borello, 393 l. 13.
Bosanquet, Hen., 259 l. 25.
Bosvile, Thos., 268 l. 4.
Boswell, John, 447 l. 15.
Boulter, Archbp. Hugh, 202 l. 13.
Bovilly of Paris, 365 l. 7.
Bowker, John, 265 l. 7.
Bowyer, Wm., sen., 203 l. 18.
Bowyer, Wm., 203 l. 2, 205 l. 4, 221 l. 17, 225 l. 29, 229 l. 19, 230 l. 1, 261 l. 11, 289 l. 20, 291 l. 27.
Boxhorn, M. Z., 211 l. 4.
Boyle, Rob., 271 l. 4, 272 l. 30, 366 l. 9.
Brabant, nuns of, 401 l. 13.
Brackenbury, Mr., 260 l. 33.
Bradley, Langley, clockmaker, 353 l. 11.
Bradshaw, Hen., 437 l. 6, 487 l. 3.
Brahmins, 149 n, 150 l. 8.
Brailsford, John, 237 l. 31.
Branthwait, Mr., 324 l. 21.
Brasier, Jo. B., 206 l. 5.
Brassey, Dr. 245 l. 9.
Braunin, Mrs., of Frankfort, 368 l. 30.
Brentford, 395 l. 16.
Brentwood, 349 l. 4, 409 l. 7.
Brereton. Mr., 303 l. 7.
Bridge, Mr., 248 l. 7.
Bridgewater, Duchess of, 359 l. 17.
Bridgwater, John E. of, 528 l. 26.
Briggs, Hen., 439 l. 5.
British Apollo, 132, 178 l. 22, 420.
Brograve, Sir Thos., 507 l. 14, 511 l. 34.
Brome, Edmund, 267.
Brome, Edmund, 20, 30, 31, 53, 253, 265 l. 3, 267.
Brooke, Rob., 245 l. 4.
Broughton, Mr., 519 l. 35.
Brown, Ambr., 205 l. 17.
Brown, Charles, 397 l. 31.
Brown, Jas., optician, 403 l. 26.
Brown, M., 380 l. 6.
Browne, Edw., 470 l. 34.
Browne, Thos., 23, 62, 64, 222 l. 2, 261, 285.
Browne, Sir Wm., 457 l. 16.
Buchanan, Jas., 369 l. 28.
Buckingham, Duke of, 195 l. 21, 349 l. 20, 400 l. 19.
Buckingham, Cath. Duchess of, 158 l. 10.
Buckingham, 374 l. 12.
Buddle, Ad., 396 l. 21, 399 l. 12.
Bull-baiting, 357 l. 11.
Bullingham, Nic., 232 l. 4.
Buncle, 527 l. 32.
Burcester Priory, 242 l. 34.
Burg, Mr., 352 l. 26.
Burgersdijck, F. P., 19, 53, 251, 269.
Burman, F., 138 l. 9, 424 l. 3, 427 l. 18; Travels in England, 311—324; Cambridge, 115—120, notes 324—388.
Burnet, Bp. G., 185 l. 21, 186 l. 10, 218 l. 26, 322 l. 36, 323 l. 11.
Burnet, Thos., 320 l. 5.
Burrell, Mr., 295 l. 12.
Burton, Dr. Hez, 514 l. 6.
Bury Fair, 239 l. 35.
Buschmann, watchmaker, 351 l. 28.
Bussiere, J. de, 19, 253.
Butler, Jacob, 250 l. 17.
Büttner, Dr., 387 l. 35, 389 l. 9.
Buxtorf, Dr., 499—501, 507 l. 5, 517 l. 32.
Byam, Hen., 20, 253.
Byng, Sir George, 354 l. 24.

Caesius, Guil. (Bleau), 117 l. 7.
Caius, Dr. J., 143, 198.
Calandrinus, Caesar, 530 l. 28.
Calvin, 179 l. 14.
Cambridge. Visits: F. Burman, 115—120. Uffenbach, 123—198.

Cambridge. Allhallows (All Saints) Ch. 99 l. 25, 109 l. 29, 308.
— Barnwell Abbey, 239 l. 31, 243 l. 20.
— Battecury (Petty Cury), 152 l. 18.
— Billingford hutch, 450 l. 32.
— Christ's, 180, 193. Music Club, 133 l. 3.
— Clare, 128 l. 17, 146 l. 6, 196 l. 14, 417 l. 37.
— Coffee Houses, 58 l. 22, 284. Dockerell's, 284 l. 32. Greek's 132, 178 l. 17, 419. Kirk's 419 l. 34.
— Commencement, 115 l. 18, 325 ll. 21—328.
— Corpus Christi, 117, 145, 180—6, 195 l. 28, 450 ll. 25—33.
— Emmanuel, 166—9, 524 l. 1.
— D.D. creation, 326 l. 6—328.
— Gonville and Caius Coll., 133—35, 421 l. 5, 450 l. 27.
— Jesus, 190, 215 n. l. 19.
— King's, 116 l. 25, 130 l. 8, 145 l. 23, 153 l. 1, 419, 450 l. 20.
— Magdalene, 139, 144 l. 26.
— Paper Mills, 469 l. 21.
— Pembroke, 176—8.
— Peterhouse, 169—70.
— Queens', 144 l. 25—145, 448.
— Red Lion (Reyner's), 411 l. 4.
— Rose Tavern, 458 l. 17—466.
— St. Cath., 179.
— St. John's, 13 l. 18, 17 l. 22, 116 l. 13, 128 l. 22—130, 171 n. l. 11, 193 l. 16, 196 l. 13, 239 l. 9, 411 l. 32, 418 l. 3, 524 l. 6, 529 l. 27. Clock-keeper, 94, 95, 101, 290.
— St. Mary's Ch., 61 l 13, 62 l. 2, 144 l. 1, 446.
— St. Michael's Ch., 117 l. 13.
— Schools, 140 l. 5, 436 l. 13.
— Sidney, 159—63.
— Sturbridge Fair, 19 l. 1, 239—51, 419 l. 18, 469 l. 15.
— Trinity, 116 l. 18, 117 l. 10, 124 l. 28, 131, 135 l. 17, 152 l. 20, 153 l. 4, 180 l. 12, 190 l. 28, 196 l. 12, 448 l. 30, 477—48.
— Trinity Hall, 163 l. 16, 450 l. 30.
— University Library, 117 l. 21, 140 l. 4—143, 153 l. 15, 186 l. 13, 437 l. 1, 438 l. 12—444, 484 l. 19—487, 523 l. 35.
Cambridgeshire roll, 1593, 163 l. 5.
Camden, Wm., 328 l. 14, 357 l. 22, 391 l. 34.
Campani, Giuseppe, 363 l. 4.
Campe, Mr., 353 l. 36, 363 l. 6, 395 l. 31, 408 l. 12.
Candler, Mr., 267 l. 5.
Cannon, Dr. Rob., 256 l. 11.
"Careless Husband, The," 359 l. 14.
Carswell, Prof. John, 392 l. 34.
Carter, Edm., 250 l. 13.
Carter, Henry, 368 l. 20.
Casaubon, 321 l. 14, 439—43, 482 l. 14.
Castell, Edm., 159 n. l. 3, 487—530.
Castell, Eliz., 521 l. 37.
Castellio, Seb., 253 l. 16.
Caviac, traiteur, 354 l. 34.
Chained books, 361 l. 25.
Chales, De., 56 l. 1, 279 l. 18, 284.
Chamberlaine, Jas., 249 l. 14, 267 l. 13.
Chamberlayne's Pres. state of Eng., 124, 141, 2, 7, 185 l. 12, 190.
"Changes, The," 367 l. 12.
Chapman of Emmanuel, 459 l. 29.
Chardin, Sir J., 148 n. l. 3.
Charlett, Dr. A., 447 l. 4.
Charles I., 129 l. 12, 215 n. l. 3, 220 l. 26, 270 l. 37, 378 l. 28, 389 l. 34, 418 l. 20.
Charles II., 115 l. 12, 163 l. 8, 215 n. l. 11, 524 l. 27, 526 l. 2, 528 l. 26.
Chauveau, Mr., 321 l. 31.
Chelmsford, 349 l. 4, 409 l. 8.
Chelsea, 316 l. 9, 349 l. 25, 350 l. 34, 400 l. 21.
Chesterton, 246 l. 31.
Cheyne, Geo., 54 l. 1, 277.
China, map of, 378 l. 30.
Christner, 366 l. 8.
Chrysostom, 65 l. 12, 142 l. 4, 286 l. 20.
Chubb, Thos., 308 l. 17.
Cicero 53, 54, 146 l. 5, 275, 456 l. 8.
Clarendon's History, 19 l. 21.
Clark, Margaret, 439 l. 10.
Clericus, 138 l. 6, 426—7.
Clerke (or Clarke), John, 280 l. 6, 438 l. 37.
Clarke (or Clerke), S., 54 l. 1, 195 l. 2, 277 l. 7, 279 l. 21, 282 l. 8, 333 l. 4, 496 l. 33, 527 l. 32.
Cluverius, 211 l. 3.
Coaches, 66, 115, 288, 324.
Cocceius, 323 l. 33.
Cock, Chas., 204 n.
Cock-fighting, 355 l. 7.
Cockey, Ed., clockmaker, 366 l. 25.
Codex Alexandrinus, 136 l. 20, 399 l. 4, 400 l. 27.
Codex Bezae, 117 l. 22, 126 l. 31, 141 l. 2, 156 l. 4, 184 l. 2, 417 l. 3, 436 l. 19.
Codex Masianus, 400 l. 31.
Codrington, Col. Chris., 390 l. 21, 394 l. 17.
Coffee houses, *see* London, Cambridge.
Coins, 69, 70, 127, 129, 143, 147, 151, 170, 176, 188, 194, 224, 5, 296, 359, 376, 395, 446.

Coke, Sir Thos., 411 l. 23.
Coks, Mr., 371 l. 28.
Colchester, 348 l. 32, 409 l. 13.
Collier, Jer., 53 l. 9, 271.
Collins, Dr., 419 l. 8.
Colnbrook, 395 l. 13.
Communion, Weekly, 238 l. 1.
Compton, Bp. H., 318 l. 23, 334 l. 21, 489 l. 37, 491 l. 27, 522 ll. 3, 22.
Confucius, 150 l. 3.
Congreve's 'Old bachelor,' 369 l. 34.
Constantinople, 147 l. 19.
Convocation, 323 l. 16.
Cooke, Kath., 243 l. 9.
Cooke, Thos., 295 l. 37.
Cooke, Winefrid, 230 l. 28.
Cooper, Hen., 237 l. 27.
Cooper, Wm., bookseller, 249 l. 18.
Cosin, John, 486 l. 2, 528 l. 29.
Cotes, Roger, 195 l. 5, 415 l. 11.
Cotton, Sir John, 468 l. 5.
Courcelles, E. de., 270 l. 7.
Covell, Dr. J., 119 l. 27, 147—48, 169 l. 18, 194 l. 6, 470—76, 477 l. 17.
Cowie, B. M., 171 n.
Cowley, Ab., 307 l. 24.
Cowper, Wm., Lord, 256 l. 9.
Cox, flax merchant, 367 l. 6.
Crabb, Jos., 375 l. 1—379, 386 l. 31.
Craig, John, 277 l. 31.
Cranmer, Archbp., 358 l. 28.
Crashaw, W., 173 n.
Creech, Thos., 211 n. l. 15, 394 l. 21.
Crenius, T., 253 l. 35.
Crete, 162 l. 6.
Crick, Northants, 216 n. l. 7.
Cries of London, 401 l. 4.
Crisp, Edm., 524 l. 3.
Crisp, Mrs. Mary, 491 l. 18, 523 l. 33, 524 l. 17.
Crocker, medailleur, 354 l. 25.
Crokenham, 332 l. 30.
Cromwell, O., 142 l. 29, 195 l. 23.
Cromwell, Thos., 244 l. 5.
Croon, Mr., 302 l. 30.
Cross: election, 396 l. 19.
Crossley, M., 518 l. 26.
Crossthwaite, Dr., 330 l. 4.
Crouch, Caesar, 249 l. 24.
Cudworth, R., 272 l. 29, 298 l. 15, 301, 304 l. 37, 488 l. 29.
Culpepper, 396 l. 11.
Cumberland, Bp. R., 211 n. l. 17, 276 l. 21.
Cumming, John, 423 l. 13.
Curcellaeus, S., 53 l. 4, 270.
Custom House officers, 348, l. 19.
Cutts, Sir John, 248 l. 6.
Cuylenburgh, Mr., 322 l. 7.
Cyprian, Mr., 322 l. 12.
Dandrige, Mr., 401 l. 26.
Davies (or Davis), John, 145, 256, 450.
Davis, Mary, 380 l. 17.
Dawes, Archbp. Wm., 202 l. 12.
Dawkins, 237 l. 33.
Dearing, 257 l. 26.
Deck, Norris, 235 l. 36.
Defoe, D., 249 l. 37, 400 l. 12.
Delaune, Dr. W., 16, 237.
Demosthenes, 54, 278 l. 6.
Denmark, King of, 380 l. 14.
Denmark, George, Prince of, 257 l. 30.
Deptford, 162 l. 6.
Derham, Dr. W., 65 l. 10, 272 l. 11, 286 l. 3.
Des Cartes, 270 l. 16, 280 l. 10.
Devizes, 29 l. 40.
Dickenson, 205 l. 13.
Dieu, Lud. de, 444 l. 17.
Dionysius, 19, 251.
Dockerell's Coffee Ho., 284 l. 32.
Donaldson, J. W., 255 l. 26, 300 l. 25.
Dort, Synod of, 161 l. 42.
Douce, Dr., 312 l. 33.
Dover, Mr., 324 l. 21.
Downes, John, 237 l. 24.
Dowsing, Rev. Mr., 258 l. 10.
Drake, Sir F., 376 l. 22.
Drayer, Capt., 406 l. 30.
Dresser, Mr., 421 l. 22.
Dryden's S. Martin Mar-all, 361 l. 37.
Duncan, 252 l. 12.
Duncomb, Wm., 273 l. 31.
Duns Scotus, 385 l. 4.
Dunton, J., 223 l. 17, 232 l. 26, 420 l. 35, 421 l. 1.
Duplock, S., 224 l. 4.
Duport, Dr., 273 l. 1.
Durer, Albrecht, 152 l. 6.
Dutch envoys, 318 l. 3, 319 . 14, 322 l. 5.
Dwyer, Mr., 267 l. 9.
Dykveld, Baron v., 313 l. 9, 322 l. 35.
Dymmock, Roger, 165 n.
Eachard, John, 195 l. 2, 521 l. 22.
Echard, L., 53, 106 l. 15, 276.
Eddistone lighthouse, 324 l. 29.
Edmondson, Dr. Wm., 30, 266. 325 l. 23, 326 l. 4.
Edward I., 360 l. 3.
Edward VI., MS., 143 l. 11.
Edwards, Th., 530 l. 33.
Edzardi, Pastor, 357 l. 27, 359 l. 1, 369 l. 32, 395 l. 24, 407 l. 25.
Eggeling, J. H., 444 l. 34.
Elizabeth, Q., 129 l. 4, 360 l. 3, 376 l. 18, 378 l. 26, 418 l. 21.
Ellis, Charles, 477.
Ellis, Sir John, 280 l. 21, 282 l 14

Elton, Nich., 244 l. 18.
Ely, 244 l. 14.
Elys, Edm., 424 l. 14.
Episcopus, 270 l. 25.
Epping Forest, 324 l. 23, 373 l. 26.
Epsom, 366 l. 31.
Erasmus, 20 l. 22, 126 l. 29, 416 l. 27.
Erlych, John, 243 l. 3.
Erndtel, C. H., 405 l. 27.
Erpenius, 20, 142 l. 27, 157, 195 l. 21, 253 l. 33, 440 l. 12—442, 484, 517 l. 27, 518 l. 4.
Eton, 395 l. 10.
Etty, Mr., 478 l. 20.
Euclid, Tacquet, 55 l. 30.
Eugene, Prince, 363 l. 22, 373 l. 10.
Euin, Mr., 295 l. 12.
Euripides, 53, 274.
Eustachius, 20, 53, 254 l. 9, 271 l. 11.
Evans, Dr. Geo., 518 l. 18.
Evans, Thos., 357 l. 25.
Evelyn, John, 248 l. 27.
Evremond, St., 364 l. 28.
Evremont, S., 362 l. 25.
Eyre, Wm., 439 l. 20

Fabricius, J. A., 256 l. 12, 424 l. 21.
'Fair Quaker of Deal,' 353 l. 3.
Fairclough, R., 298 l. 34.
Fairs. *See* Sturbridge Fair (*Cambridge*), Maidstone.
Faithorne, 524 l. 26.
Fanshaw, Lord, 356 l. 23, 357 l. 15.
Farmer, Rich., 251 l. 2.
Fasciculus praec. logic., 19 l. 15.
Feilde, Thos., 291 l. 14.
Fell, Bp. J., 234 l. 34, 493 l. 12, 530 l. 34.
Fenelon, 34 l. 17, 53 l. 24, 54, l. 27, 275 l. 24, 278.
Ferrar, Nich., 107 n., 478 l. 35.
Ferrari, Dr., 123 l. 20, 124 l. 27, 128 l. 14, 130 l. 1, 133 l. 2, 140, l. 25, 175 l. 25, 181 l. 6. 194 l. 1, 411.
Fetherston, Mr., 479 l. 26.
Finch, Sir John, 470 l. 32.
Fisher, Alex., 385 l. 6.
Fisher, Bp. J., 144 l. 24, 447 l. 35, 448 l. 16.
Flamsteed, J., 351 l. 3, 393 l. 13.
Fleischer, 407 l. 9.
Fletcher, Thos., 235 l. 9.
Folkes, Martin, 456 l. 26, 457 l. 22.
Fontenelle, 106, 307.
Fordham, Wm., 338 l. 3.
Fortescue, Sir Edm., 528 l. 27.
Fox, Eliz., 306 l. 15.
Foxcroft, Mr., 304 l. 9.
Foxton, Wm., 246 l. 20.
Francke, Ch., 245 l. 11.
Frankfurt, 198 l. 1.
Frear, Mr., 232 l. 6.
Free, Dr. John, 251 l. 25.
Freeman, Sir Geo., 205 l. 17.
Freke of Hannington, 376 l. 27.
French, Jeremiah, 299 l. 1.
Frewin, Rich., 373 l. 5.
Frome, 29 l. 22.
Fulham, 318 l. 23.
Fulthorpe, Chas., 260 l. 33.

Gagnier, Jean, 477 l. 18.
Gale, Roger, 256 l. 14, 446 l. 25.
Gale, Thos , 145, 448.
Gamlingay, 374 l. 8.
Garrick, David, 259 l. 19.
'Gazette,' 419 l. 35.
Geneva, 124 l. 3.
George, Prince, 355 l. 24.
Geus, Nich. de, 368 l. 2.
Gibbons, Grinling, 153, 478.
Gibbons, Dr. Thos., 325 l. 26.
Gibbons, Dr. Wm., 212 l. 9.
Gibson, Dr. Edm., 313 l. 12.
Gilbert, Dr., 313 l. 4.
Glanville, 307 l. 10.
Glass, Painted, 158 l. 25.
Glass factory, Southwark, 372 l. 2.
Gnospius of Dantzig, 357 l. 33.
Goad, Dr. John, 207 l. 4, 213 l. 12, 214 l. 5, 216 n.
Godbytte, 247 l. 29.
Godstow, 384 l. 31.
Goeree, 410 l. 2.
Goffe, Stephen, 288 l. 37.
Gog-magog's-hill, 324 l. 33.
Golian library, 490 l. 27, 519 ll. 6, 19, 37.
Golius, 517 l. 37, 530 l. 29.
Gomme, Bernard le, 407 l. 31.
Gooch, Thos., 459 l. 35, 465 l. 22, 467 l. 11.
Gordon, Patrick, 423 l. 37.
Gosse, 334 l. 20.
Gottfried, 383 l. 12, 396 l. 27.
Gouge, Thos., 300 l. 34.
Gower, Humphry, 22, 27, 120, 238 l. 13, 257 l. 17, 264 l. 28, 334 l. 14, 491 l. 24.
Grabe, Dr. J. E., 136 l. 23, 369 l. 25, 376 l. 13, 398 l. 28, 400 l. 26, 426.
Gramm, of Lüneburg, 359 l. 22.
Granville, Dennis, 238 l. 1, 264 l. 29.
Grassy, Messrs., 379 l. 12, 382 l. 12, 390 l. 14.
Gravesend, 324 l. 13, 350 l. 36.
Greaves, John, 438 l. 36, 527 l. 34.
Green, Mr , 464 l. 15.
Greene, Chas., 120, 337.
Gregory, Clemens, 470 l. 5.
Gregory, John, 480 l. 15.

Gregory, David, 277 l. 28, 319 l. 17, 320 l. 20, 321 l. 23.
Gregory, Mr., 257 l. 11.
Grelot, Wm. Jos., 148 l. 6, 474 l. 3.
Grey, Miss, of Stockton, 259 l. 23.
Grey, Zach., 296 l. 17, 448 l. 16.
Griffin, Edw. Lord, 354 l. 23.
Griffith, John, 210 l. 14, 206 l. 11.
Grindal, Archbp., 418 l. 22.
Gronovius, Jas., 424 l. 20.
Grossellières, Mesdemoiselles, 353 l. 19.
Grotius, H., 53, 272, 254 l. 7, 444 l. 4.
Ground-ivy-tea, 290.
Guest, John, 207 l. 26.
Gunning, Bp., 31 l. 15, 238 l. 10, 263.
Gunning, Hen., 268 l. 2.
Gunpowder plot, 324 l. 8.

Hacket, Bp. John, 126 l. 10, 132 l. 3, 154 l. 6, 427 l. 27, 483 l. 37.
Halifax, Lord, 126 l. 10, 361 l. 14.
Hall, John, of Durham, 257 l. 1.
Hall, Bp. Jos., 20 l. 11, 320 l. 9.
Halley, Edm., 315 l. 23, 316 l. 1, 322 l. 13, 393 l. 4, 395 l. 28, 396 l. 13.
Hamel, Dr., 324 l. 4.
Hamilton, Sir Wm., 252 l. 34.
Hammond's New Test., 65, 106 l. 16, 287.
Hampstead, 369 l. 4.
Hampton Court, 322 l. 8, 366 l. 26, 399 l. 21.
Hardinge, Geo., 423 l. 22.
Hare, Sir Rob., 418 l. 23.
Harlow, 373 l. 26.
Harnar, 320 l. 4.
Harriot, Thos., 321 l. 1.
Harris, Rob., 289 l. 4.
Harrison, Thos., 161 n.
Hartlib, S., 301 l. 17 to 303, 518 ll. 8, 16.
Hartmann, Dr., 375 l. 32
Harvey, Sir Dan, 470 l. 27, 473 l. 27.
Harvey, Sir Elias, 473 l. 30.
Harvey, Wm., 162 l. 11, 355 l. 4.
Harvey, Wm., 108, 307.
Harwich, 348 l. 19, 409 l. 14.
Harwood, Mr., 414 l. 2.
Hasperg, Mr. Secretary, 355 l. 21.
Hauksbee, Fr., 362 l. 3, 402 l. 19.
Hautsch of Nürnberg, 400 l. 15.
Hayes, Anne, Thomas and P., 306 l. 10.
Haygat, Humph., 390 l. 3.
Hedley, Surrey, 8, 18, 32, 53, 57, 63, 66, 70, 71, 203, 225.
Hearne, T., 295 l. 29, 378 l. 36, 386 l. 31.
Heaven, John, 470 l. 6.
Heberden, Dr. W., 224 l. 17, 289 l. 21.
Hebrew inscription, 150 l. 17.
Heereboord, 253 l. 9.
Heilin, Dr., 493 l. 17.
Heinsius, D., 441 l. 29—442, 444 l. 1.
Helmstädt, 142 l. 5.
Hempel, Jas., seal-caster, 397 l. 29.
Hemsted, Tobias Rustat, 215 n.
Henley, John, 250 l. 10.
Henry VIII., 244 l. 7, 376 l. 32.
Henry, Lamorale, 409 l. 21.
Henshaw, Bp. Jos., 54 l. 31, 278 l. 15.
Herbert, 237 l. 28.
Herbert, George, 187 n.
Herbst, J. B., goldsmith, 367 l. 21.
Hermann, Dr. P. H., 388 l. 31.
Hesiod, 422 l. 5.
Hesychius, 137, 412 l. 4, 426.
Hevelius, 393 l. 5.
Hickes, G., 143 l. 9, 158 l. 19, 196 l. 16, 395 l. 37, 444.
Hickes, John, 446 l. 14.
Hierman, Rob., 242 l. 27.
Hierocles, 21 l. 26, 53 l. 25, 256 l, 20, 268 l. 31, 275 l. 25.
Hill, Mrs. A., 368 l. 15, 474 l.
Hill, Wm., 251 l. 10.
Hitch, Robt., 493 l. 29.
Hobbes, 53 l. 31, 276 l. 17, 368 l. 22.
Hoadly, Bp., 333 l. 3.
Hochstetteri oratione, 197 n.
Höchst, 123 l. 13, 198 l. 1.
Hoffmann, J. J., 392 l. 12.
Holbein, 144 l. 25, 399 l. 28, 447 l. 20.
Holdsworth, Dr. Rich., 437 l. 23.
Holfom, Chr., watchmaker, 401 l. 11.
Hollings, of Shrewsbury, 491 l. 10.
Holmes, Geo., 360 l. 13.
Hone, Rich., 250 l. 15.
Honeyman, 408 l. 37.
Hood, Thos., 439 l. 2.
Hoock, Dr., 366 ll. 4, 9.
Hook, Robt., 393 l. 14.
Hooker's Eccles. Pol., 106 l. 21.
Horace, Bentley, 136 l. 27.
Horsley, East, 201 l. 8.
Horton, Thos., 298 l. 9, 299 l. 4.
Hottinger, 517 l. 29.
Hounslow, 395 l. 15.
Howell's Epistles, 53, 276.
Hubbard, Goody, 231 l. 19.
Hubert, Etienne, 442 l. 27.
Hudson, John, 251 l. 24, 256 l. 22, 319 l. 33, 374 l. 33, 378 l. 9, 379 ll. 24, 28; 386 l. 17, 399 l. 10.
Huet's letters, 449 l. 9.
Hughes, John, 65, 286.
Hurd, Bp., 249 l. 34.
Huyghens, 394 l. 4.
'Hydaspes,' 350.
Hyde, Mr., 489 l. 14.
Hygiasticon, 230 l. 35.

Iffly, 379 l. 19.
India, Mareschall in, 149 l. 15.
Ink powder, 357 l. 9.
Ireland, Rich., bookseller, 224 l. 6.
Islington, 319 l. 11.
Italy, sketches of, 127 l. 26.

Jablonski, 424 l. 3.
Jackson, Laur., 109, 222 l. 4, 237 l. 29, 308.
Jackson, mechanical inventor, 402 l. 17.
James I., 139 l. 9, 188 l. 11, 376 l. 19, 377 l. 33, 378 l. 29.
James II., 219 l. 25.
James, Dr. Hen., 120 l. 2, 325 l. 25, 332.
Jebb, Dr. John, 254 l. 34.
Jenkes, Hen., 270 l. 10.
Jenkin, Dr. Rob., 28 l. 20, 31 l. 19, 222 l. 4, 261 l. 3, 262 l. 34, 263 l. 33, 265 l. 29, 325 l. 28, 326 l. 2, 447 l. 18.
Johnson, Rich., of Nottingham, 291 l. 13.
Johnson of Darnton Sch., 260 l. 32.
Jones, Edward and Mary, 230 l. 21, 27.
Josephus, MSS., 156 l. 22, 321 l. 21.
Juncker, Chr., 128 l. 7, 417.
Jurdaine, Ignatius, 289 l. 10.
Justin Martyr, ed. Thirlby, 269 l. 32.

Karger. *See* Kerger.
Kemp, Edw., 239 l. 25.
Ken, Bp. Thos., 10 l. 20, 28 l. 27, 59 l. 3, 67 l. 10, 234 l. 36, 265 l. 30, 266 l. 1, 285, 288 l. 21.
Kennett, Bp., 236 l. 4, 295 l. 31.
Kensington, 395 l. 16, 399 l. 28.
Kentte, Wm., 243 l. 17.
Kettlewell, John, 20, 253.
Kerger, Dr. Wm., 352 l. 14, 372 l. 32, 399 l. 35, 404 l. 2, 407 l. 17, 408 l. 36.
Kidder, Bp. Rich., 217 l. 10.
King, Bp. Hen., 528 l. 30.
King, Bp. John, 389 l. 30.
King's librarian. *See* R. Bentley.
Kirk's coffee house, 419 l. 34.
Knatchbull, John, 287 l. 56.
Knatchbull, Sir Norton, 65, 287, 528 l. 27.
Kuster, Dr. L., 116 l. 23, 328, 424 l. 22, 435 l. 4.

Lake, Arth., 439 l. 35.
Lake, Edw., 11 l. 10, 18 l. 27, 26 l. 19, 38 l. 30, 45 l. 64, 48 l. 18, 68 l. 29, 70 l. 12, 92 l. 21, 102 l. 14, 104 l. 9, 105 l. 1, 235.
Lambeth, 211 l. 10, 305 l. 8, 313 l. 11, 317 l. 16, 322 l. 31, 397 l. 4, 521 l. 34.
Lambeth-wells, 371 l. 24.
Laney, Dr., 295 l. 18.
Larkin Scholarships, 297 l. 34.
Latomus, Mr., 354 l. 35.
Laud, Archbp., 444 l. 19, 480 l. 13.
Lauderdale, 305 l. 31.
Laughton, John, 116 l. 14, 153, 176, 327, 329, 419 l. 19, 475 l. 29, 478.
Laughton, Dr. R., 117 l. 4, 140 l. 23, 146 l. 6, 176 l. 9, 194 l. 22, 275 l. 7, 279 l. 35, 456, 475 l. 29, 476 l. 5.
Lavater, Dr., 382 l. 22.
Leatherhead, 225 l. 27.
Lecapenus, Geo., 147 n.
Le Comte, Florent., 158 l. 28.
Lee, Wm., 368 l. 25.
Leedes, Edward, 254.
Leedes, Sam, 254 l. 31.
Leger, John, 142, 437.
Leicester, Sir Francis, 262 l. 11.
Lemons, Mistress, 123 l. 16.
Lente, Prof., of Herborn, 400 l. 32.
Leo X., 376 l. 31.
L'Epine, Margarita de, 350 l. 7, 359 l. 20.
Leti, Greg. 427 l. 8.
Leuwencron, 355 l. 19.
Levinz, Dr. Rich., 208 l. 22, 211 l. 14, 212 l. 16 of n.
Levinz, Wm., 216 l. 13.
Lewis, John, 295 l. 22, 444 l. 37.
Lightfoot, 499 l. 33, 501 l. 34, 518 l. 24, 519 ll. 1—17.
Lindsell, Aug., 154, 478.
Littlebury, 123 l. 2, 324 l. 25, 373 l. 31.
Livy, 210 l. 34.
Lloyd, Edw., 380 l. 32, 383 l. 24, 385 l. 36, 386 l. 3.
Locke, John, 276 l. 30, 299 l. 10, 473 l. 4.
Lodge. H., 266 l. 36.
Loftus, Dudley, 521 l. 26, 527 l. 33.
Lomeierus, 171 l. 10.
London. Apothecaries Hall, 367 l. 14.
— Apothecaries hortus medicus, 373 l. 1.
— Banqueting house, 373 l. 3.
— Barber-Surgeons' hall, 368 l. 17.
— Bedlam, 355 l. 34.
— Bethlehem, 324 l. 5.
— Bishopsgate, 324 l. 19.
— Bridewell, 356 l. 9.
— Christ's Hospital, 363 l. 27.
— College of Physicians, 355 l. 1.
— Cottonian Library, 119 l. 23, 142 l. 6, 316 l. 22, 369 l. 13.
— Covent Garden, 396 l. 24, 362 l. 19.
— Cries of London, 401 l. 4.
— Cupid's Garden, 371 l. 23.
— Custom house, 354 l. 32.

London. Drapers' Hall, 349 l. 34.
— Drury Lane, 353 l. 2.
— Dutch church, 312 l. 37.
— Exchange, 349 l. 35, 353 l. 2, 370 l. 3.
— Exeter change, 391 l. 10.
— Exchequer office, 372 l. 13.
— Frame-work Knitters' Hall, 368 l. 23.
— Gray's Inn, 355 l. 16.
— Gresham Coll., 313 l. 25, 365 l. 14.
— Guildhall, 355 l. 36, 395 l. 30.
— Haymarket Theatre, 350 l. 4, 364 l. 31.
— Heralds' College, 367 l. 17.
— Houses of Parliament, 322 l. 30. 361 l. 11.
— Hyde Park, 364 l. 35, 349 l. 31.
— Inner Temple, 356 l. 37.
— Latin Coffee House, 401 l. 17.
— Lincoln's Inn Fields, 319 l. 13, 371 l. 32.
— Little Britain, 356 l. 1.
— London Bridge, 356 l. 15.
— Medical College, 324 l. 4.
— Merchant Taylor's School, 8 l. 10, 12 l. 6, 16, 34 l. 21, 201 l. 20, 202 l. 4, 216 n., 369 l. 36.
— Middle Temple, 356 l. 25.
— Mile End Green, 318 l. 27.
— Monument, 314 l. 20, 317 l. 12, 363 l. 26.
— Mint, 322 l. 26, 354 l. 30.
— Montagu House, 372 l. 17.
— Old Bailey, 370 l. 5.
— Painter-stainers Hall, 357 l. 16.
— Paris Coffee House, 351 l. 35, 360 l. 25, 396 l. 29, 408 l. 35.
— Paternoster Row, 350 l. 13.
— Romer Tavern, Gerard Street, 407 l. 10.
— St Bartholomew's Hospital, 363 l. 31.
— St James' Palace, 366 l. 22; Chapel, 353 l. 20; Park, 353 l. 25.
— St Martin's Library, 367 l. 27.
— St Paul's Cathedral, 318 l. 6, 353 l. 7.
— Savoy, 318 l. 36.
— Sion College, 445 l. 26, 498 l. 27, 362 l. 9.
— Smithfield, 363 l. 32.
— Somerset House, 367 l. 34.
— Spring Gardens, 371 l. 25.
— Tothill Fields, 396 l. 17.
— Tower, 313 l. 36, 354 l. 10, 359 l. 31, 395 l. 25.
— Westminster, 350 l. 3, 372 l. 9, 366 l. 15.
— Westminster Abbey, 361 l. 22, 316 l. 3, 364 l. 7, 396 l. 20.
— Westminster Hall, 361 l. 32.
— Whitehall, 349 l. 36, 366 l. 27.
'London cuckolds,' 357 l. 8.
'London's diversion,' 371 l. 18.
'Love for love,' 354 l. 36.
Loveday, Mr., of Norwich, 267 l. 12.
Luard, H. R., 437 l. 32.
Lucian, 20, 254.
Lucretius. Creech, 211 l. 15.
Ludolf's Aethiopia, 521 l. 14, 527 l. 33.
Luke, Dr. John, 120, 338.
Luther, 128 l. 1, 358 l. 18, 417 l. 18.
Lutwyche, Thos., 229.
Lynn, 28 l. 14, 244 l. 13.

Macretol, or Macretuil, 391 l. 8.
Magnet, 169 l. 9.
Maidenhead, 395 l. 6.
Maidstone fair, 249 l. 11.
Malaicae linguae lexicon, 150 l. 9.
Mandeville, Dr. J., 11, 12, 235.
Manningtree, 348 l. 29, 409 l. 14.
Mapletoft, Dr. J., 305 l. 9.
Margaret of Richmond, 128 l. 28, 129 l. 2.
Marlborough, Duke of, 348 l. 12, 349 l. 20, 373 l. 8; son, 130 l. 24; daughters, 359 l. 16.
Marsh, Bp. Francis, 301 l. 19, 302 l. 8.
Marsh, Archbp Narcissus, 490 l. 35.
Marshall, J., 149 l 15 and n., 150 l. 10, 360 l. 12, 361 l. 35, 366 l. 30, 367 l. 24, 369 l. 30, 393 l. 10, 476 l. 36, 477 l. 3, 518 ll. 16, 18, 30; 520 l. 28, 527 l. 33, 530 l. 36.
Martial, 53 l. 15.
'Martin Mar-all,' 361 l. 37.
Martyr, 231 l. 18.
Mary, Q., 216 l. 20.
Mason, Chas., 224 l. 3.
Mason, J., 477 l. 25.
Mason, Simon, 422 l. 20
Masson, J., 138 l. 12, 436.
Masters, Rob., 448 l. 8.
Mead, Dr., 421 l. 24.
Ménard, dutch minister, 313 l. 3.
Mercati (or Marcatti), 152 l. 16.
Meredith, Roger, 337 l. 23.
Merian, Mad., 371 l. 1.
Meryfield, jr., Geo., 206 l. 16 and n.
Meursius, J., 449 l. 9.
Mews, Bp. Pet., 211 l. 9 and n. 213 l. 1.
Meyer, Dr., of Stuttgart, 406 l. 34.
Michaelis, J. D., 529 l. 30.
Mickleham, 201 l. 12, 207 l. 30, 209 l. 9, 210 l. 6, 211 l. 7, 225 ll. 26, 28; 226 l. 28.
Middleton, Conyers, 459 l. 32, 460 l. 29, 465 l. 21—467.
Miller, Edward, 426.
Millington, Edw., auctioneer, 211 l. 13 of n., 241 l. 2, 249 l. 12, 492 l. 11.

Mills, Dr., 118 l. 1.
Mills, Is., 334 l. 26, 337 l. 3.
Milner, John, 418 l. 15, 493 l. 23.
Milton's Paradise Lost, 53 l. 15.
Missale, 127 l. 23.
Molière's 'Etourdi,' 362 l. 2.
Monconys, 376 l. 24, 378 l. 34.
Monck, J. H., 415 l. 17.
Montagu, Duchess of, 359 l. 16, 373 l. 12.
Montagu, Duke of, 372 l. 17, 396 l. 6.
Montagu, Rich., 479 l. 11.
Moore, Bp. J., 255 l. 25, 256 l. 11, 265 l. 17, 279 l. 24, 282 l. 10, 283 l. 19, 299 l. 16, 323 l. 36, 372 l. 9, 477 l. 11, 529 l. 29.
Moor, Thos., 395 l. 26.
More, Hen., 272 l. 29, 276 l. 30, 300 l. 18, 301 l. 31, 304 l. 25.
Moreland, Sir S., 142 l. 24, 402 l. 2.
Morgan, Bp C., 279 l. 36.
Morice, Wm., 526 l. 15.
Morison, Rob., 388 l. 25.
Morley, Bp. Geo., 528 l. 30.
Moscow's painting, 152 l. 15.
Moses du Soul (Solanus), 328 l. 4.
Moxon, mechanician, 396 l. 16.
Muddiman's news-letter, 419 l. 36.
Murray, M. (Grypswald.), 528 l. 6.
Musaeus, 54 l. 79, 20 l. 20, 278 l 2.
Music Clubs, 133 l. 3, 461 l. 31.

Needham, Gervase, 250 l. 31.
Needham, Peter, 256 l. 6.
Nelson, 11 l. 14, 20 l. 2, 30 l. 17, 45 l. 24, 46 l. 27, 53 l. 19, 58 l. 1, 73 l. 5, 92 l. 21, 99, 102 l. 17, 104 l. 25, 253 l. 18, 268 l. 29, 294 l. 15.
Neocorus. *See* Kuster.
Nipperiani, Bacilli, 361 l. 32, 402 l. 5.
Newcome, John, 55, 278, 448 l. 10.
Newcomen, Thos., 233 l. 10.
Newport, 324 l. 25, 373 l. 27.
Newport-pagnel, 374 l. 12.
Newton, Adam, 416 l. 29.
Newton, Sir Isaac, 279 l. 18, 280 l. 28, 282 l. 24, 314 l. 22, 319 l. 17, 322 l. 26, 323 l. 30, 365 l. 24, 393 l. 10, 402 l. 7, 457 l. 2—458, 475 l. 20.
Newton, Lancelot, 98 l. 30, 222 l. 4.
Nicholas, Edw., 206 l. 3.
Nichols, John, 205 l. 6, 221 l. 15.
Nicolai (or Nicolini), of Haymarket Theatre, 350 l. 6, 407 l. 16.
Nimptsch, Baron, 123 l. 2, 352 l. 7, 357 l. 34, 362 l. 37, 365 l. 6, 397 l. 1, 398 l. 8, 400 l. 11, 402 l. 21, 405 l. 33, 406 l. 29, 408 l. 36, 411.
Norfolk, Duke of, 365 l. 37.
Norfolk hebrew inscription, 150 l. 18.
Norris, John, 256 l. 24, 257 l. 1.
North, Lord, 245 l. 36, 246 l. 4, 334 l. 27.
North, Dr. John, 415 l. 31, 419 l. 30.
Northampton, 243 l. 22.
Norton. Mrs. Sarah, 225 l. 17.
Norwich stuffs, 241 l. 33.
Notitia acad. Cantab., 124, 415.
Nourse, Peter, 266 l. 28

Oath, Scholars', 23 l. 24.
Okeham school, 232 l. 6.
Only, Nic., 319 l. 18.
Orange, Prince of, 207 l. 12.
Orchard, Arth., 257 l. 25.
Ormond, Duke of, 359 l. 27, 364 l. 37.
Ovington Estate, 215 n; Rectory, 295 l. 13.
Oxenden, Prof. G., 120, 337.
Oxford, Earl of, 231 l. 9, 262 l. 18, 477 l. 17.
Oxford, 117 l. 31; Burman, 319—21; Uffenbach, 374—95.
— All Souls, 320 l. 16, 381 l. 24, 387 l. 21, 390 l. 19, 394 l. 16.
— Anatomical School, 378 l. 37.
— Ashmolean, 379 l. 5, 382 l. 31, 384 l. 18, 385 l. 16, 387 l. 5, 391 l. 21, 392 l. 1.
— Balliol, 320 l. 16.
— Bodleian, 319 l. 23—321, 374 l. 25, 375 l. 29, 378 l. 1, 379 l. 3, 381 l. 1—385, 387 l. 4, 391 l. 3, 392 l. 1, 399 l. 8, 479 l. 27.
— Brasenose, 391 l. 26.
— Christ Church, 319 l. 27, 381 l. 33.
— Corpus Christi, 381 l. 21.
— Exeter, 377.
— Hortus Medicus, 388 l. 10.
— Jesus, 377 l. 32.
— Lincoln, 387 l. 28.
— Magdalen, 320 l. 13, 374 l. 23, 383 l. 15, 392 l. 3.
— Merton, 385 l. 1.
— New All Saints' Ch., 392 l. 26.
— New, 320 l. 12, 375 l. 17.
— Oriel, 392 l. 25.
— Paradise Garden, 390 l. 6.
— Pembroke, 392 l. 31.
— Physic Garden, 374 l. 20.
— Queens', 319 l. 34, 375 l. 8.
— St. Edmund's Hall, 319 l. 34.
— St. John's, 320 l. 15, 389 l. 21.
— Savilian Lecture R., 321 l. 23; Library, 392 l. 34, 394.
— St. Mary's Ch., 320 l. 8.
— Schools, 391 l. 29.
— Sheldonian, 319 l. 30, 375 l. 22, 391 l. 33, 392 l. 23, 393 l. 28.

Oxford, Trinity, 319 l. 13, 379 l. 9, 381. l. 13.
— University, 320 l. 16.
— Wadham, 381 l. 16.

Packington, Lady, 234 l. 29.
Paget, Mr., 502 l. 13.
Paisible, flutist, 359 l. 22.
Paley, Wm., 250 l. 32.
Paper-mills, Camb., 469 l. 21.
Pardin, watch maker, 402 l. 14.
Parfitt, Jon., of Wells, 391 l. 13.
Paris, Dr., 258 l. 19.
Parker, Matt., 450 l. 25.
Parker, Bp. S., 272 l. 30.
Parker's Laws of Nature, 276 l. 26.
Parry, 380 l. 25, 385 l. 19, 28.
Parsell, Thos., 237 l. 16.
'Parviso,' 208 l. 31.
Pask, Dr., 459 l. 22, 460 l. 33, 464 l. 37.
Patrick, Bp. S., 10, 18, 234, 238, 302 l. 36, 303 l. 16, 329.
Patrick, optician, 396 l. 12.
Pauli, Dr., 398 l. 22, 406 l. 17, 407 l. 8.
Paullus, gardener, Woodstock, 385 l. 24.
Pauw, De., 434 l. 32.
Pearson, J., 256 l. 28, 304 l. 31.
Pedley, Sir N., 424 l. 19.
Pembroke, Earl of, 360 l. 37, 479 l. 26.
Pepusch, music director, 350 l. 11, 359 l. 19.
Perne, And., 245 l. 29.
Perronium, Cardinal, 443 l. 17.
Persius, 53 l. 27.
Perusinus, Petrus Bizarrus, 413 l. 27, 414 l. 14.
Petavius, 211 l. 3.
Peterborough's garden, 373 l. 18.
Petit, S., MSS. 321 l. 20.
Petiver, Jas., 370 l. 27, 372 l. 31.
Petraeus, 515 l. 15, 36; 516 l. 32, 527 l. 33.
Phileleutheri Lipsiensis, 138 l. 10; 428 l. 6.
Phillips, J., 148 n.
Piedmont, 142 l. 10.
Piers, Bp. Wm., 274 l. 30, 528 l. 30.
Pietro, viol di Gamba player, 359 l 27.
Pindar, 19 l. 17, 53 l. 9, 253, 271.
Pingo (or Perigo), watchmaker, 365 l. 11, 367 l. 22.
Pitkarn, Mr., 321 l. 26.
Pitt diamond, 405 l. 35.
Pliny's Letters, 19, 53, 253, 275.
Plumtree, Prof., 422 l. 1.
Plutarch's lives, 19 l. 23.
Plymouth lighthouse, 373 l. 34.
Pocock, Edw., 489 l. 4, 490 l. 16, 493 l. 11, 519 l. 16, 527 l. 32.
Poley, Edm., 255 l. 8.
Poley, Hen., 254 l. 27.
Poole, Matt., 300 l. 29.
Poran, 149 l. 22, 476.
Pound, Jas., 380 l. 3.
Porson, Prof., 423 l. 28.
Praun, Jas., 403 l. 26.
Prayer-book, 1662, 360 l. 1.
Price, W., 381 l. 34.
Prideaux, Humph. 211 n. l. 11.
Prior, Matt., 256 l. 11, 260 l. 35, 291 l. 19, 329 l. 16.
Psalms, Hebrew, 19 l. 12, 53 l. 17, 106 l. 18.
Puckering (or Pickering), *alias* Newton, Sir Hen., 126 l. 13.
Puffendorf, 53, 270.
Puranas, The, 149 n.
Purchase, Geo., 370 l. 17.
Puy, Claudius du, 363 l. 9.

Quaker's meeting, 366 l. 15.
Quare: watchmaker, 351 l. 30.
Quendon-street, 324 l. 25.
Querists, The, 420 l. 36.
Quintilian, 19 l. 21, 54 l. 20, 278 l. 6.

Radnor, Earl of, 373 l. 21.
Raimburg, 394 l. 13.
Raleigh, Sir W., 211 l. 2.
Ramus, 438 l. 35.
Ranelagh, Lord, 400 l. 22.
Raphael, 152 l. 12, 399 l. 24.
Ray, John, 53, 198 l. 85, 272.
"Rediit," 294 l. 19.
Redi, Fr., 128 l. 10, 417.
Reflexions upon learning, 144 l. 19.
Regnier, seal-engraver, 372 l. 19.
Reigate, 201 l. 3.
Reimers, Mr., 379 l. 35, 404 l. 29.
Reiser, Ant., 161 n.
Reyner of Red Lion, 411 l. 4.
Reynolds, Bp. Edw., 528 l. 30.
Reynolds, Wm., 298 l. 12.
Rhenanus, Beatus, 137 l. 13.
Rhodes, Dr. J., 206 l. 24, 208 l. 23.
Richard, King, 165 n.
Rich, Sir Thos., 528 l. 27.
Richmond, 322 l. 9, 399 l. 25.
Richter. *See* Arnold.
Ritterplatz, 127, 141 n., 142 l. 27, 195 l. 19, 417.
Robins, Francis, 237 l. 23.
Robinson, Mr., 257 l. 25.
Rochester, Earl of, 299 l. 11, 472 l. 13.
Rochester, 208 l. 24.
Roderick, Dr., 469 l. 7.
Rohault, 55 l. 31, 65 l. 10, 277 l. 7, 279—284, 286.
Rohy, mechanician, 402 l. 1.
Rook, Laur, 366 l. 11.

Roper, Francis, 17, 23 l. 4, 24, 31 l. 24, 32 l. 30, 35 l. 21, 37 l. 13, 41 l. 17, 44 l. 15, 55 l. 27, 60 l. 11, 62 l. 24, 64 l. 25, 71 l. 20, 94 l. 15, 95 l. 23, 96 l. 18, 99 l. 21, 100 l. 20, 101 l. 5, 102 l. 7, 221 l. 34, 222 l. 11, 260, 263, 285, 447 l. 30.
Rosa, Salvator, 152 l. 13.
Roussier, Adam, 374 l. 18, 387 l. 23, 389 l. 18, 391 l. 11, 395 l. 2.
Rowe, Nic., 257 l. 2.
Roxburgh, John, Duke of, 277 l. 20.
Rubens' paintings, 366 l. 28.
Rucker, Hans, harpsicord maker, 407 l. 13.
Rudston, Dr. John, 217 l. 13.
Rumford, 349 l. 5.
Russell, Dr. John, 321 n.
Russel, Lord, 323 l. 34.
Rustat, Tobias, 214 l. 21.
Rutherforth, Thos., 272 l. 3.
Rymer's Foedera, 357 l. 2, 359 l. 36, 385 l. 34.

Sacheverell, Dr., 12 l. 15, 235, 236 l. 6, 370 l. 18, 383 l. 18, 384 l. 8, 459 l. 29, 461 l. 4.
Sacheverell family, 236.
Saffron Walden, 324 l. 32, 325 l. 4.
Sagg, Sir W. S., 232 l. 15.
St. John, Sir Walter, 302 l. 37.
Salignac, 438 l. 34.
Sallust, 53, 275.
Salmon, Mrs., 514 l. 32.
Samon, Mrs., 368 l. 27.
Sancroft, Archbp., 521 l. 5—522 l. 1.
Sanderson, Rob., 53 l. 4, 270, 528 l. 29.
Sanderson, Thos., 234 l. 2.
Sandlow, Mrs., 393 l. 4.
Sarbievius, M. Casimir, 11 l. 17.
Sarpi, Paul, 412 l. 18.
Saunders, Dr., 260 l. 3.
Sawyer, Edm , 226 l. 5.
Scheyon, violin master, 359 l. 26.
Schooten, Fras, 321 l. 7.
Schulz, watchmaker, 401 l. 6.
Sclater, Sir Thos., 415 l. 22.
Seaman, Mr., 518 l. 7.
Selden, John, 444 l. 12.
Seller, Abednego, 30, 267.
Seneca, 19 l. 13.
Shakespeare's Othello, 364 l. 32.
Sheldon, Archp., 526 ll. 2, 24; 528 l. 29.
Sheppart, Domner, 318 l. 28.
Sherbourne, 406 l. 23.
Sherlock, Dr. Thos., 325 l. 27.
Short, Dr. Thos., 281 l. 21.
Shorting, Dr., 237 l. 23, 257 l. 23.
Shorton, Rob., 296 l. 26, 297 l. 1.
Sinker, Dr. Rob., 155 n.
Slingsby, Sir Hen., 233 l. 33.
Sloane, Dr. Hans., 365 l. 22, 408 l. 13.
Smith, George, 297 l. 4.
Smith, John, engraver, 372 l. 26.
Smith, Jos., 206 l. 24.
Smith, Dr. Thos., 119 l. 20, 257 l. 24, 277 l. 4, 295 l. 36, 316 l. 22, 317 l. 4, 328 l. 14, 331, 357 l. 22.
Solanus, 328 l. 64.
Somers, John, Lord, 365 l. 34.
Somerset, Duke of, 126 l. 9, 399 l. 22.
Somner, Wm., 196 l. 18.
Southampton, Earl of, 170 l. 27.
Southwark glass factory, 372 l. 2.
Spanheim, Ez., 169 l. 23. 317 l. 33, 319 l. 9, 322 l. 36, 324 l. 13, 433 l. 1.
Spencer, Dr. John, 519 ll. 13, 26.
Spon, 387 l. 34.
Spycer, Ri. Andrew *alias*, 242 l. 35.
Stade, Dietrich von, 396 l. 4.
Stanhope, General, 396 l. 18.
Stephens, Thos., 304 l. 17.
Stevens. Wm., of Rotherhithe, 162 l. 4.
Stillingfleet, Edw., 272 l. 30, 300 l. 33, 424 l. 33.
Stokys' almswomen, 246 l. 27.
Strada, F., 206 l. 21.
Stratford, Dr. W., 316 l. 17, 323 l. 22.
Strerii, M., 206 l. 20
Strype, John, 223 l. 16, 295 l. 24, 447 l. 5.
Stubbs, Philip, 7 l. 20, 201 l. 27.
Stubbs, Samuel, 225 l. 15, 230 l. 8, 231 l. 22.
Sturbridge fair. *See* Cambridge.
Sudbury, 245 l. 22.
Suetonius, 19 l. 19, 53 l. 20, 253, 275 l. 20, 297 l. 20.
Suffolk, Earl of, 247 l. 33.
Suicer, J. H., 65, 285.
Suidas, 116 l. 23, 329 l. 8.
Swaart, Widow, 350 l. 24.
Sydenham, Sir P., 295 l. 22, 332 l. 31.
Syke, Dr. Hen., 197 l. 19, 256 l. 13, 352 l. 31.
Sykes, Dr. A. A., 423 l. 17, 465 l. 17, 466 l. 9, 467 l. 27, 469 l. 6.

Tacitus, 19 l. 21.
Tacquet 55 l. 30, 278 l. 25, 307 l. 12.
Talbot, Prof. James, 120 l. 10, 338.
Taverner portrait, 357 l. 19.
Taylor, Dr. Brook, 277 l. 32.
Templer, Dr., 263 l. 1.
Tenant, Mr., of Ely, 268 l. 3.
Tenison, Archbp., 305 l. 7, 317 l. 16, 318 l. 33, 367 l. 31, 307 l. 6.
Tentzel, 141 n., 143 n., 194 l. 8.
Terence, 106 l. 162.

Theobald, Fr., 304 l. 14.
Theocritus, 20 l. 30, 254 l. 13.
Theognis, 20 l. 30, 254 l. 13.
Theobald, Sir Fr., 518 l. 28.
Thirlby, Styan, 53 l. 3, 269, 286 l. 32, 459 l. 5.
Thomas à Kempis, 19 l. 31, 53 l. 18, 128 l. 30, 253.
Thomas of Elmham, 164 l. 1 and n.
Thompson, Peter and Jas., 258 l. 7.
Thomson, Rich., 479 l. 14.
Thoresby, 295 l. 28, 418 l. 13, 449 l. 19.
Thornhill, Jas., 351 l. 1.
Thriploe, 31 l. 7.
Thurlin, Thos., 264 l. 37.
Thwaites, Edw., 251 l. 21.
Thynne, Mrs., 29 l. 4, 266 l. 14.
Thynne, Thos., 266 l. 11.
Tillotson, Jo., 300 l. 32. 459 l. 37.
Tindal, Fr., 145 l. 15, 450.
Tompion, barometer maker, 399 l. 28.
Tompson, Sir Peter, 445 l. 4.
Took, Benj., 223 l. 21.
Tothill, Mr., 217 l. 15.
Tothill fields, 396 l. 17.
Travers, Wm., 436 l. 20.
Trevor, Sir John, 267 l. 13.
Trier, J. F. L., 528 l. 30.
Triplet, Thos., 480 l. 14.
Trumpington tavern, 240 l. 25.
Tuckney, Dr. Ant., 300 l. 28, 306 l. 2.
Tudway, Thos., 473 l. 17.
Turkey, 150 l. 14, 152 l. 3.
Turner, George, 363 l. 37.
Turner, Mr., 237 l. 17.
Turner, Bp., 238 l. 10.
Turner, Dr. Thos., 101 l. 10, 297.
Turton, Sir John, 450 l. 37.
Tyrrell, John, 53 l. 30, 276, 280 l. 8.
Uffenbach, Z. C., 273, 414, 444, 477; Travels in England, 348—410; at Cambridge, 123—198; notes, 411—517; *Epist.*, 132, 153; *Life*, 341.
Upton, Jas., 251 l. 29.
Ussher, Archbp., 277 l. 2, 439 l. 20, 444 l. 11.

Vaudois. *See* Waldenses.
Vauxhall, 371 l. 25.
Vedas, The, 150 n.
Velleius Paterculus, 137 l. 12, 426.
Verdon, Thos., 222 l. 11.
Villars, G. Visc. Grandison, 528 l. 26.
Vincent, Nath., 295 l. 21.
Vincenz, 372 l. 35.
Virgil, 19 l. 10, 53 l. 7, 117 l. 7.
Volder, Burchard, 314 l. 23, 315 l. 30.
Vischer, print-seller, 361 l. 3.
Vossius, Is., 53 l. 10, 148 l. 26, 408 l. 7.

Wagstaff, Dr. W., 96 l. 27, 291.
Wain, Chas., 524 l. 30.
Wake, Hen., 265 l. 18.
Waldenses MSS., 142 l. 23, 437.
Waller, Edmund, 291 l. 15.
Waller, John, 181 l. 10, 183 l. 10, 184 l. 12, 185 l. 8, 10; 186 l. 9, 275 l. 4.
Wallis, John, 298 l. 2, 320 l. 20, 393 l. 28.
Walton, Brian, 488 l. 17, 497 l. 1, 516 l. 3, 528 l. 12.
Wandering Jew, 194 l. 10.
Wanley, Humph., 231 n., 295 l. 29, 473 l. 17, 477 l. 8.
Wansleben, M., 527 l. 32, 528 l. 12.
Warburton, Wm, 204 l. 30.
Ward, Edward, 240 l. 11, 410 l. 12.
Ward, Ald. Sir John, 13 l. 23, 237.
Ward, Samuel, 160 l. 6.
Ward, Bp. Seth, 366 l. 11, 498 l. 37, 526 l. 7, 528 l. 30.
Warren, Rich., 207 l. 13, 208 l. 8, 256 l. 34.
Wase, Chr., 223 l. 24.
Wasse, Jos., 275 l. 18, 435 l. 21.
Waterhouse, 530 l. 29.
Waterland, 325 l. 24.
Watson, Samuel, clockmaker, 399 l. 30.
Wells, Edw., 251 l. 22.
Welsh common prayer, etc., 301 l. 3.
Wendy, Lady Lettice, 272 l. 31.
Wesenbeck of Augsburg, 402 l. 13, 407 l. 18.
West, Francis, 237 l. 13.
West, Mr., 31 l. 9.
Westerreich, locksmith, 363 l. 21.
Wetstein, Hen., 368 l. 34, 285 l. 29.
Weymouth, Lord, 29 l. 3, 265 l. 31, 266, 447 l. 18.
Wharton, Hen., 211 n. l. 4.
Whear, Degory, 391 l. 35.
Wheelocke, Abr., 489 l. 8, 512 l. 17.
Wheeler, Sir Geo., 387 l. 31.
Whewell, Wm., 271 l. 5, 272 l. 8.
Whichcote, Benj., 99 l. 13, 103 l. 3, 294 l. 3, 297.
Whichcote family, 306.
Whincup, Dr. John, 233 l. 1.
Whincup, Dr. Thos., 8 l. 18, 12 l. 1, 232.
Whiston, Wm., 53 l. 3, 106 l. 22, 120 l. 9, 178 l. 28, 236 l. 22, 250 l. 29, 269 l. 25, 278 l. 24, 287 l. 17, 307, 338.
Whitby, Dan., 53 l. 2, 269.
White, Mr., 383 l. 6.
White, Bp. Thos., 217 n. l. 9.
Whitfield, Geo., 235 l. 3.
Whitford, David, 278 l. 4.
Whitgift, John, 417 l. 4.

Whitlock, B., 488 l. 23.
Whitlock, John, 298 l. 15.
Whole Duty of Man, 10 l. 19, 11 l. 14, 20 l. 1, 47 l. 1, 53 l. 19, 220 l. 30, 234, 253.
Widmore, R., 361 l. 26.
Wildman, Dorothy, 230 l. 27.
Wilkins, John, 276 l. 29, 299 l. 16, 300 l. 5.
William, King, 219 l. 15, 312 l. 36.
William III., 372 l. 24.
William, Elector Fred, 380 l. 14.
Williams, Bp., 129 l. 9, 316 l. 6.
Williams, Abp. J., 132 l. 2, 239 l. 13, 361 l. 30, 418 l. 12.
Williams, Mr., of Exeter Coll., 377, ll. 5, 10.
Wilson, Robt., 295 l. 4.
Windsor, Hon. Mr., 468 l. 4.
Windsor, 321 l. 33, 322 l. 1, 366 l. 26, 395 l. 7.
Winny, Mrs., 230 l. 36.
Winstanley, Hen., 324 l. 26, 355 l. 27, 373 l. 35, 374 l. 3.
Winter, Cornelius, 299 n. l. 4.
Winterton, R., 251 l. 5, 254 l. 14.
Wit, J. de, 323 l. 4.
Witham, Pet., 160 n. l. 4.
Witham, 409 l. 11, 349 l. 1.
Wolfe, Michael, 248 l. 32.
Wolfenbüttel, Prince of, 355 l. 23.
Womock, Lawrence, 469 l. 32.
Wood, Ant. A., 144 l. 17, 379 l. 32 391 l. 25.
Wood, Thos., 363 l. 36.
Woodford, 324 l. 24.
Woodstock, 320 l. 18, 384 l. 22.
Woodward, Mr., 231 l. 7.
Woodward, Dr., 365 l. 27, 397 l. 28 401 l. 26, 402 l. 25, 404 l. 8, 408 l. 14
Worcester, Marquis of, 400 l. 20.
Worsley, 518 l. 7.
Worth, Archdeacon, 330 l. 26.
Worthington's diary, 239 l. 15, 299 l. 8 301—6, 518 ll. 8—36.
Worthington, Mrs., 305 l. 1.
Wotton, Sir Hen., 251 l. 7.
Wotton, Hen., 425 l. 17, 453 . 25.
Wray. *See* Ray.
Wren, Sir Chr., 393 l. 27, 415 l. 26.
Wren, Dr., 365 l. 31.
Wren, Bp. M., 528 l. 29.
Wulfe, 247 l. 15.
Wyat, Mr., 414 l. 2.

York, Duchess of, 217 l. 17.
Yorkshire cloth, 241 l. 33.
"You Man of Kent," 350 l. 28.

Zinck of Dresden, 408 l. 10.
Zwinger, Mr., 392 l. 10.

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